

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Chronicle

**Home News.**—A very serious revolt against the new tax plan arose among the Democrats and spread later on to the Republicans. This revolt was so serious that it

### Financial Legislation

resulted in a two-to-one vote raising the surtax to rates comparable to those during the War. The maximum according to the amendment would be sixty-five per cent on net incomes of more than \$5,000,000. Other rates were raised in proportion. In alarm the House leaders adjourned for two days in order to allow Congress to "cool off." The process continued, however, by striking out the provision allowing credits to corporations which paid taxes in foreign countries. When the House readjourned, it looked for a time as if an offer to exempt food and clothing from taxes would appease the enemies of the sales tax. This expectation, however, was short-lived. The next attack was to raise the twenty-per-cent estate tax to a maximum of forty-five per cent. These preliminary attacks were made in answer to the challenge of the bill's proponents to show other means of raising revenues than the sales tax itself. As this issue went to press, all indications were that a majority of Congress would ultimately vote against the sales tax.—On March 18, after several months' work, the subcommittee of the Senate

Banking and Currency Committee approved the new Glass Banking bill. The purpose of this bill was to strengthen the Federal Reserve system after a study of its failures during the speculative and depression periods. It would severely limit the loaning by banks of funds borrowed from the Federal Reserve for speculative purposes. It would strengthen the national banking laws with regard to investments, would give the Federal Reserve jurisdiction over operations in the open market, and would limit chain banking but encourage branch banking. At the same time it provided for a liquidating corporation for the purpose of making available to depositors funds tied up in closed banks.—In further operation of the proposed economy in Government bureaus, the House Economy Committee drafted a bill cutting salaries twenty-five per cent for higher officials and for lower ones in proportion. This bill was expected to save nearly \$100,000,000 annually.—On March 18, President Hoover held a conference with executives of the great railway systems for the purpose of organizing a new system of railway financing in cooperation with the Reconstruction Finance Corporation. There were rumors of dissension in the Corporation over the railroads, which were not, however, confirmed.—On March 22, a movement crystallized in the House to approve at this session full and final payment for adjusted compensation certificates for World War veterans. It was expected that the Congress, under heavy pressure, would pass the bill, but that President Hoover would veto it, and that a two-thirds' majority would not be found to pass it over the veto.

A tornado that exceeded in violence any for many years resulted in the death of 275 persons and the injury of at least 2,500 others. The property damage was estimated in the millions. The worst damage was done in Alabama, but Georgia, Tennessee, Kentucky, South Carolina, and North Carolina also suffered heavily. It was freely said to have been one of the South's major disasters in its history. The Red Cross immediately rushed help to the sufferers.

### Southern Tornado

A movement, similar to that undertaken in the House two weeks ago, was started in the Senate by Senator Tydings, who circulated a petition asking for an opportunity to vote on the repeal or modification of the Eighteenth Amendment.

### Prohibition

Twenty-four signatures were immediately obtained and fourteen others were expected. The measures on which a vote was asked were two resolutions for outright repeal, offered by Senators Wagner and

Bingham, and one for a return to State option, offered by Senator Tydings. A majority vote was necessary to force a measure out of committee, and two-thirds of the Senate is required for repeal.

**Brazil.**—A threatening rupture between Provisional President Vargas and certain members of his Cabinet along with his political supporters from the State of Rio Grande do Sul was adjusted on March 22 when Dr. Vargas who had become President in the 1930 revolution agreed to fixing dates for general elections to restore constitutional government to the country. It was understood that the elections would be announced for the present year. The breach became serious when in the beginning of March the President's Cabinet colleagues from Rio Grande do Sul withdrew their support. The adjustment of their mutual difficulties promised to improve business conditions due, apart from the universal depression, to Brazil's political uncertainty.

**China.**—Just when acceptance of the armistice terms of the Governments of China and Japan was announced, March 22, a last-minute refusal of the Chinese Commander at Shanghai to attend the meeting defeated attempts to achieve an official cessation of hostilities. A petty dispute was the occasion for the delay but there was every indication that the formal armistice would go through. The terms finally agreed upon specified that the Chinese forces should remain in their present position, while the Japanese gradually withdrew under a fixed program. A mixed commission of diplomatic and military representatives of the two interested Powers and of the United States, Great Britain, France and Italy was to "observe" the execution of the agreement by the military forces of both sides.

With the practical consummation of the Sino-Japanese armistice, Chinese internal affairs seemed to grow more precarious. There were clashes between insurgents in Manchuria not only with the Japanese but also with the soldiers of the newly established Manchurian Government.

In Hunan province Communists continued to cause trouble; likewise at Hankow. In both places, however, the Reds were defeated but not without a number of casualties on either side. Details of the Communist-Government battle at the walled city of Tsaoshih revealed that the attackers numbered 20,000 and were well equipped with rifles and machine guns. When they retreated, the Communists left 2,000 dead, the Government casualties being reported at 1,000. Meanwhile, the Kuomintang found itself facing a revolt in North China when twenty delegates elected to the National Emergency Conference at Loyang adopted a resolution, originating in Peiping, urging the Government to wind up the party dictatorship immediately.

**France.**—In line with the Government's attempt to restore a favorable trade balance by means of severe restric-

tions on imports, the Ministry, on March 18, passed decrees imposing five additional quotas on foreign-manufactured goods, thus bringing the total number of such quotas up to nearly forty. The new measures specify yarn, electric fixtures, gold leaf, umbrella sticks, and glassware. It was reported that American manufacturers would be hit hardest by the drastic limitations placed upon electric-light fixtures and storage batteries.

**Germany.**—The political pot continued to simmer in Germany while the world waited for the results of the second election on April 10; but it was anticipated that it would boil over immediately after, in the exciting campaign for seats in the Prussian Diet. The Landstag election will be held April 24. Hitler and his Nazis claim that they will win forty per cent of the seats in the Diet, which would mean a controlling power in the Government of Prussia, since the many other factions are divided among themselves. While the Nazis were holding at present only six out of the 450 seats, it was generally conceded that Hitler would gather in more than a hundred, but the conservative and democratic elements contended that they could hold the balance of power.

Rumor had become prevalent that the National Socialists were becoming restless under the legal methods prescribed by Hitler and were contemplating a revolution. Under this pretext the Socialists demanded an investigation and several of the Nazis headquarters were raided but no substantial proof of a "putsch" was unearthed. Hitler resented the suspicion and sought action through the courts to prevent a recurrence. A signed pledge of loyalty was presented to General Groener. It was explained that a "concentration" order had been issued to the 500,000 storm troops of Hitler to be prepared for an attack from the Communists; and stores of arms and ammunition were found in the various camps.

News of President von Hindenburg's success in withstanding the powerful drive of the followers of Hugenberg and Hitler was hailed in the large business centers of the world, and the markets and financial centers showed improvement. Colonel Duesterberg announced that he would not run in the coming elections, and the Steel Helmets were permitted to vote as they chose. It was expected that the Steel Helmets because of the army traditions would go over to Von Hindenburg, while many of the other Nationalists would continue with Hitler because of the agreement entered into at Bad Harzburg last October. Hatred of Bruening and his "System" would remain their common objective.—The problem of maintaining a safe foreign-export surplus continued acute. The February report of foreign trade was found very unsatisfactory, and further reduction of imports was declared impossible without provoking retaliation from other countries whose high tariffs were seriously lessening foreign exports, thereby diminishing Germany's only resources to meet debt payments.

Imports  
Further  
Restricted

Hitler  
Strong  
in Prussia

Police  
Raid  
Nazis

Colonel  
Duesterberg  
Withdraws

Political  
Crisis  
Averted

Truce  
Agreement

Internal  
Troubles



**India.**—Giving official expression to the opinion of some seventy millions of Mohammedans, the All-India Moslem Conference opened its sessions at Lahore on March 20. The main issue before the Conference was that of the Moslem attitude in regard to the Round Table Conferences sponsored by Great Britain for the drawing up of a new Constitution for a federated India. At the conclusion of the last Round Table Conference on December 1, since the Moslem and Hindus were unable to settle their differences on communal issues and especially separate electorates, the British Government stated its intention of taking the responsibility of imposing a settlement on both sides. The Moslem believed that this settlement would safeguard their rights, and therefore called for action. Prior to the opening of the Conference on March 20, the Moslem sentiment was strong that the British Government had failed to fulfil its promise of imposing a settlement. A communiqué from London, however, on March 19, reassured the Moslem that Great Britain was ready to settle the communal problems on its own authority. Despite this assurance, the Conference passed a resolution on March 22 to the effect that it was no longer possible for the Moslem to continue cooperation with the Round Table Conference and its various committees. The reasons given in the resolution were that "the Moslem demands have not been conceded and the results of our cooperation have not been satisfactory"; also, that the committee of the Round Table Conference was "preparing a Constitution without a decision that the full Moslem demands will be embodied therein." In addition to the boycott thus decided on, the Moslem Conference threatened that, if the British Government failed to make a satisfactory settlement before the end of June, the Moslem Executive would institute a program of "direct action," that is, a no-cooperation campaign such as that undertaken by the Hindus.

**Ireland.**—President De Valera's pledges to the electorate in regard to the abolition of the Oath to the British Crown before his victory at the poll, and his statements since he assumed office, caused serious concern to the British Government. Thus far, Mr. De Valera had made no overt act to Great Britain, since he considered the abolition of the Oath a domestic matter. On March 18, speaking in Birmingham, Neville Chamberlain, British Chancellor of the Exchequer, forewarned the Fianna Fail Government in regard to the Oath and the land annuities, as follows:

We have no official report of these matters, but lest there be any doubt concerning the attitude of the British Government, I would say that, in their view, any suggestion that obligations and agreements solemnly entered into by two countries could be repudiated by either side alone would cause the Government the greatest concern, and if seriously pursued would undoubtedly revive the bitterness which it was hoped had been removed forever.

On March 22, the British Government, through the Minister of the Dominions, J. H. Thomas, sought further information about the intentions of the De Valera

Government from J. W. Dulanty, Irish Free State High Commissioner in London. Mr. Dulanty's answer, in part, was:

The Free State Government holds that the Oath is not mandatory in the Treaty and that it has an absolute right to modify the Constitution as the people desire. Furthermore, it is the Government's view that the Constitution, being the people's Constitution, anything affecting it belongs to the internal sovereignty and is purely a domestic matter. But besides these legal and constitutional considerations, there is another and paramount consideration more than sufficient in itself to make the Government's decision final and irrevocable. The people have declared their will without ambiguity. The abolition of the Oath was the principal and paramount issue before the electors. The Oath has been the cause of all the strife and dissension in the Free State since the signing of the Treaty. The people and not merely those who support the present Government regard it as an intolerable burden, a relic of medievalism, and a test imposed from outside under threat of an immediate and terrible war.

Continuing Mr. Dulanty declared: "The new Government has no desire whatever to be on unfriendly relations with Great Britain—quite the contrary." Upon receipt of this statement, Mr. Thomas communicated it to the House of Commons, characterizing it as "a very important and serious document," and declaring "I ought not to leave the House in any doubt as to the gravity of the situation."

**Japan.**—The Imperial Diet was formally opened by Emperor Hirohito on March 20 for a special session. In its personnel the Inukai Cabinet had a majority of 150.

The business to be disposed of was to vote funds to meet the expenditures of the Shanghai and Manchurian military campaign. The fund was voted without difficulty but the Opposition opened an attack on the Seiyukai (Government party) over the bombing of the Emperor's carriage last August. This was interpreted as a gesture to test the strength of the Cabinet. Though the Government had no anxiety about the outcome in the lower House, where its supporters were well entrenched, it was feared that the House of Peers might take the opportunity to express dissatisfaction. In connection with the Manchurian affair General Sadao Araki, the Minister of War, told the Diet that a desirable consummation of the Manchurian problem was even more important for Japan than the Russo-Japanese War had been. It was not considered likely that any Cabinet changes would take place during the session, though it was thought that as soon as it ended the Cabinet would be reorganized. It was uncertain whether the Seiyukai would be able to reach an agreement to enable Ki Inukai to continue as Premier with a purely party Cabinet or whether an unpartisan Premier would have to be named.

**Russia.**—It was made known on March 17 that a recent order refusing residence permits to foreign workers who entered the country with tourist visas would be rescinded in favor of qualified workers for whom jobs could be easily found. At the same time, orders were given to tourist and other organizations abroad not to sell one-

Moslem  
Boycott

Diet  
Session

The Oath be-  
fore the British  
Government

Foreign  
Workers

way tickets to Russia except to persons specifically engaged, or to promise employment there.

Reports continued to come across the frontier between Rumania and the Ukraine that Soviet soldiers had been shooting down rebellious peasants in the latter country,

Ukraine  
Reports

among them women who had been defending their churches against wreckers.

Soviet soldiers attempting to destroy a church in Russia's anti-religious campaign were faced, according to the report, by 300 women, and the soldiers were said to have killed and wounded several with machine-gun fire. Stories also continued concerning peasants shot down as they attempted to cross the frontier into Rumania. Martial law was said to have been established on the Russian side of the frontier. Moscow, however, denied the truth of the reports.

**Spain.**—On March 19 police authorities arrested Ramon Casanellas, alleged murderer of Premier Dato in 1921. Simultaneously with his capture Minister of the

Revolutionary  
Plot  
Discovered

Interior Quiroga announced that the Government had discovered plans for a large-scale Communist revolution, prob-

ably the biggest and most serious movement against the Republic up to the present time. Papers taken from the prisoner indicated that Russian delegates had arrived in Barcelona some two weeks previously and had succeeded in uniting the various factions of Syndicalists, Anarchists, and Communists into a common plan for a revolution to begin in April in all parts of the country. It was reported, too, that the nation was being flooded with propaganda.

**Vatican City.**—A dispatch to the *New York Times* carried some newly available statistics about the population. An official census taken in Vatican City showed the total number of citizens to be 994. Of

Census  
Statistics

this number only eleven were babies born within the limits of the Pope's

domain; all the others were originally members of some other State, who have since assumed citizenship by reason of residence. Persons of Italian extraction led, of course, in the population, contributing 568, or over fifty per cent to the census total. Second in order came the Swiss, with 110—a group owing its rank to the large number of Swiss Guards now resident in the City. France and Germany each contributed eight citizens; Spain, Holland, Norway, and other nations gave two or three. Miss Malciodi, niece of a member of the Public Works committee, was the only native-born American to have acquired citizenship in Vatican City.

**League of Nations.**—Invitations for a conference on the Danubian situation were issued by the International Chamber of Commerce at Paris to the chairmen of national committees in ten countries.

Danubian  
Situation

The conference was scheduled for Innsbruck April 16 to 23; and would

include Austria, Czechoslovakia, France, Germany, Great Britain, Hungary, Italy, Jugoslavia, Poland and Rumania.

André Tardieu, French Foreign Minister, was reported as making but slow progress with his plans for economic cooperation amongst the Danubian States. Insurmountable psychological and political difficulties appeared in any attempt to bring together again the countries of the dismembered Austrian Empire. Germany was reported as asking for a nine-Power conference, with herself and Bulgaria included, but not including Czechoslovakia. Much was seen to depend on the attitude of the British, on whose support the French were counting. M. Benes, Czechoslovakian Foreign Minister, was reported as favoring the project subject to Germany's consent.

Secretary Stimson, of the United States, in a letter on March 23 to Senator Borah, chairman of the Senate Foreign Relations committee, undertook to clear up the mis-

Stimson Letter  
on World Court

understanding which has existed as to the degree to which the Root protocol of 1930 for American adherence to the

World Court safeguards for the United States her right of objecting, as expressed in the Fifth Reservation, adopted by the Senate in 1926, against the Court rendering an advisory opinion in matters in which the United States is concerned. According to Secretary Stimson, this right is amply safeguarded by the Root protocol, which accepts "in its entirety" the Fifth Reservation. The reservation itself draws an important distinction between imposing a veto upon the request for an advisory opinion, and a veto upon the entertainment of such an opinion by the Court. Mr. Stimson advocated our entering the Court. The letter, it was reported, caused heated discussion behind closed doors in the Foreign Relations Committee.

**Disarmament.**—Prolongation of the age limit for all classes of war vessels was urged in the naval commission of the Disarmament Conference on March 17. There

Age of  
Warships

appeared to be general agreement that this was desirable, although Senator Swanson, of the United States, warned

against the danger to sailors if the vessels were allowed to age unduly. The British and Japanese were in favor of twenty-six years for capital ships and airplane carriers.

Next week's issue will be the special Spring Book Review Number. Competent reviewers will give their accounts of some of the important works on the current book-selling lists.

Leonid I. Strakhovsky, who knows Russia and the Far East well, will next week present a piece entitled "Russia and Japan in Manchuria."

Douglas Newton, the popular English novelist, who is a Catholic, will relate another experience of his days of journalism that contains all the elements of a throbbing human-interest story. It will be called "The Beggar."

The Editor will at last present an article, promised for some weeks ago, on the reader reaction to the diagram of Michael O'Shaughnessy, in which he laid down the fundamental principles of the economic debacle into which we have been unwittingly led.



# AMERICA

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### The Catholic Labor College

A LETTER addressed to the dean of the Catholic Faculty of the University of Lille by the Prefect of the Sacred Congregation of the Council, Cardinal Serafini, makes known the desire of the Holy See for the development of "the Missionaries of Labor." These missionaries are priests of the diocese of Lille who, after special training in the social sciences, are deputed to exercise general supervision over the Christian labor organizations. Their studies are commonly made at the University of Lille where in 1894, with the approbation of Leo XIII, a school of social and political sciences was inaugurated. The Holy Father now asks that this movement, so thoroughly in keeping with his exhortations to Catholic Action, be extended as far as possible.

In this country, unfortunately, it does not seem feasible at present to organize Catholic labor unions. Until that time comes, Catholics may associate themselves with the unions of their locality, unless for some special reason such affiliation is deemed unsuitable by the ecclesiastical authorities. By explaining Catholic principles in social action, they may help to make the union a more effective instrument in securing the rights of labor.

At the same time, it must be freely admitted that the union, as it exists in this country, is by no means the union praised by the Popes in their Encyclicals. The American labor union seems to fear any definitely religious influence, no less than do the public schools. The result has been that in many cases, its programs have been futile, and in some, all but irreligious. Like many other American institutions, it has never been able to understand that there is no human activity from which God and His law can be safely excluded.

But if we are ever to have labor unions founded on the principles laid down by Leo XIII, Benedict XV and Pius XI, we must give more attention than we have in the past to the training of the laity in Catholic social and economic science. We cannot confine this training to the young men and women in our colleges, but must bring

it to the wage earner himself. Reading circles, especially in parishes located in industrial centers, and systematized courses of lectures, can do much here, and until we can rise to something better, are indispensable. On every side, especially in these days of depression, the worker is wooed or assailed by plans that range from folly to crime. Rarely does he enjoy the opportunity of hearing an exposition of the social philosophy of the Church which supplies him at once with the proper answer and a definite, practicable plan of social action.

A great gap in our educational system is our lack of colleges for the worker, planned on the model so successfully carried on at Oxford by the Rev. L. O'Hea, S.J. Often discussed in this country, thus far any project of the kind has come to naught. France, Belgium, Holland, Germany, and England think it of prime importance to bring Catholic sociology to the Catholic worker. Why is it that we Americans have held back?

### The Victory of Fianna Fail

WITH the election of Eamon De Valera to the Presidency of the Executive Council of the Irish Free State, a significant turn has been given to the progress of Ireland towards complete self-determination. The beginnings of this new era were plotted before the World War and the first expression of it, in a most decisive way, was the uprising of 1916. After nearly six years of conflict that grew progressively more murderous, the new Ireland reached its first stable status with the establishment of the Irish Free State. Despite the civil war of ten years ago, the builders and upholders of an Ireland in which all but six Counties enjoyed the freedom of a Dominion in the British Empire repaired the ravages of the centuries and of the latest decades of war, struggled to express the national and racial ideals, and finally brought Ireland to an honored place among the nations that constitute the British Commonwealth.

During the past ten years, the vision of those who accepted the Treaty with Great Britain and who drew up the Irish Free State Constitution has had, in large part, its fulfilment. For the undoubted progress that has been made, credit must freely and generously be given to the former President, William T. Cosgrave, and to the Ministers who have been associated with him in the Government. At the same time, credit in another way must be given to Eamon De Valera who has moderated the extremities of intransigent Republicanism. By the formation of his Fianna Fail party in 1926 and his entry into the legislative councils of the Dail Eireann, he guaranteed peace and opened the way for further self-determination.

In the elections just completed, Mr. De Valera has been given a new mandate. It calls, first of all, for a loosening of the ties that bind the new Ireland to the newer conception of the British Empire. The immediate points at issue are the Oath to the British crown, the repudiation of the payment of the land annuities, and the cooperation in Empire Conferences. Overt acts in these matters, according to Neville Chamberlain, would be regarded by the British Government with "gravest concern," a diplo-

matic phrase of large import. The mandate calls, secondly, for a closer union with the Northeastern area of the six Counties. Here, the religious and political antagonism is likewise a "grave concern," and is aggravated by hostility to the person of Mr. De Valera. In its third phase, the mandate requires important economic, agrarian, educational, and social adjustments of a domestic nature, in advance of the Cosgrave program. Against these are the landed interests and those who see prosperity through close cooperation with England.

Though not expressly stated in the mandate, there is the obligation, from his responsibility in Government, on President De Valera to prevent the armed insurgence of the radical Republican groups. If he cannot regain the confidence, now lost, of the Republican leaders, his position as the head of a peaceful State will be that of Mr. Cosgrave during the past two years.

To Eamon De Valera, on his assumption of the Presidency, AMERICA, which in times past has been closely joined with him in his endeavors, offers congratulations and best wishes in the same spirit as those of the Holy Father and the United States Government.

#### A Raid on the Treasury

AT its 1931 convention, the American Legion agreed, after a personal appeal from the President, not to press for more bonus legislation. By a decisive vote, the Convention accepted the President's opinion that such action would seriously impair the Government's credit.

Unfortunately, many of the local posts have disregarded the Legion's stand, and are demanding full payment of the adjusted service certificates. Other military organizations are supporting them. The pressure is strong, and Representative Connery, of Massachusetts, has stated that he and his associates have enough votes to bring the bonus bills out of committee before the House.

According to General Hines, of the Veterans' Bureau, the total value of all certificates issued by the Government is about \$3,500,000,000. Loans on these certificates amount to about \$1,500,000,000. An immediate pay-off of the remaining \$2,000,000,000, which the Legion appears to demand, would more than double the country's deficit.

Since Mr. Connery threatens to bring the bonus bills before Congress as soon as the tax bills have been disposed of, it will be seen that the situation is exceedingly serious. Public opinion has not been organized in support of Congressmen who oppose the tremendous expenditure necessitated by this bonus. As proposals of this kind are popular with the unthinking, Mr. Connery may succeed in saddling an already over-burdened country with a new two-billion dollar obligation.

A long period of unemployment has probably driven many of the ex-service men to this preposterous demand. That their plight is serious, we should be the last to deny, but we do not see how it can be lightened by bills which put new taxes and higher taxes on the whole country. If it is all but impossible to bring the Government's expenses within a reasonable limit, with the bonus left out

of the reckoning, the inclusion of another \$2,000,000,000, will make that vitally necessary adjustment wholly impossible.

#### Catholic High Schools

THE biennial survey of education in the United States, recently published by the Office of Education at Washington, contains an interesting report from the high schools conducted under religious auspices. Some of the churches report a decrease and, in general, the Protestant schools appear to have reached their maximum growth. The number of Catholic high schools and academies is 1,648, while the Episcopalians maintain 97, the Seventh-Day Adventists, 74, the Presbyterians, 71, the Baptists, 66, and the Methodists, 62.

It is not surprising to learn that between 1928 and 1930, the number of Catholic schools of this grade increased by more than 300. As a matter of fact, however, the figures reported by the Office of Education are too low. The Department of Education of the National Catholic Welfare Conference has followed these schools closely for many years, and its more accurate survey shows that instead of 1,648 institutions in 1930, we had 2,129 in 1928, with an enrollment of 225,845 pupils. The N. C. W. C. survey for 1930, now nearing completion, indicates that the total number of these schools is 2,300.

Evidently, the high-school movement, far from losing vigor after a decade of marked energy is growing stronger. Nor has the growth been achieved at the expense of the elementary schools, or of the colleges. In this field, as in all others, once convinced of the need of a good work, American Catholics are unremitting in their zeal, and generous in their financial support. A well-known statistician once remarked that the per-capita contribution in aid of the Catholic schools was extraordinary, and since Catholics, as a group, were not wealthy, he did not understand how it could be maintained at so high a level from year to year. What the scientist did not reckon with was the sacrificial spirit of our people.

That these schools impose heavy burdens is quite true, and it is possible that the burdens will grow much heavier within the next few years. The diocesan high schools, and those conducted by the Religious Orders, have suffered from the depression, in common with the rest of the country, and they face the future with grave concern. The financial stringency has made itself felt more keenly in the boarding schools where, in a number of instances, it has been necessary to agree to a kind of moratorium on school fees. Obviously, however, no school can carry on for an extended period under this plan. While the diocesan school is not obliged to consider this problem, its condition can become equally grave, when the sums raised for its support by the parishes begin to dwindle.

While Catholics, generally have been liberal in their support of the Catholic high school, our wealthier Catholics have not yet learned to make it the object of large gifts. Probably not twenty high schools in the country are endowed, and the vast majority must rely upon fees and voluntary contributions. They could not possibly



carry on their work, were it not for the many priests, Sisters, and Brothers, whose salaries are little more than nominal. Without an exception, the Catholic high schools testify to the enlightened spirit of our Bishops and educational leaders, and to their confidence in God. They know that these schools are necessary, if our boys and girls are to be preserved from the blighting effects of the secular school. In that knowledge they press on bravely, sure that Divine Providence will not fail them.

### Peace!

**F**ITTINGLY was Easter Week chosen for the annual conference of the Catholic Association for International Peace. The spirit of this season is found in the salutation of our Risen Saviour, "Peace!" In keeping with the express desire of the Holy Father, the purpose of this Association is to unite Catholics into groups to work for the establishment of the peace of Christ in the Kingdom of Christ throughout the world. From its inception, the Association has labored with intelligent foresight, and its zeal has never been touched with fanaticism.

At the outset the Association was regarded with some suspicion by not a few Catholics. War, even in its mildest form, is commonly a succession of brutal outrages upon the natural and the Divine laws, and the horror which it creates is apt to be expressed in extreme terms when peace once more dawns. Probably our suspicious Catholics had come in contact with certain forms of what, for want of a better name, we call "pacifism," and had been repelled by the fanatical and un-Christian character of the societies which propagated it. Hence, their aloofness, unfounded though it was on any fact, was something that might have been expected. But it is good to learn that the Association has dispelled any doubts as to its purpose, and has established itself as a society, working on Catholic principles, and worthy of the hearty support of all Catholics.

As the Holy Father has observed, the peace of the world depends upon the loyalty of enlightened consciences to justice, charity, and good will for all men. Our need, then, of societies which will help to bring home to the world, with a directness and an appeal not always possible in the pulpit, the fact that nations, no less than individuals, are bound by the moral law, is very great. It is plain that this sermon to the world can be preached most effectively by Catholics, since only the Church, their Divine and Infallible Teacher, can impart the wisdom by which the world is to be saved. The Church alone is the Teacher of all nations, and her mission is not to this or that people, but to all the sons and daughters of men. In her eyes, there is no distinction of Greek or barbarian, Jew or gentile, for all are the children of God. To all she gives the same lesson, bidding them put aside thoughts of bitterness and discontent, and the same exhortation to look upon all men as brethren, and to deal with them in a spirit of brotherly love. In promulgating the law of love, she gives the world no empty code, founded upon the shifting basis of emotionalism, but proposes the only solid foundation on which the world's peace can be established.

Catholics who think with the Church cannot be extremists. Guided by the Vicar of Christ, they publish to the world the message of the Prince of Peace, and His peace is a peace that the world cannot possibly give. Learned men may elaborate plans in the depths of their studies, to be presented by skilful diplomats at international assemblies, but unless they have taken Almighty God and His law as their guide, they can never bring this war-weary world back to the paths of peace. Hence it is to be hoped that throughout the world, Catholics everywhere will associate with these societies, founded to bring us nearer the day when the peace of Christ in the Kingdom of Christ shall be established in every nation.

The Catholic Association is worthy of our support. We bid it Godspeed, and pray that its labors may be blessed with success. Particularly do we hope that it may be able to extend its work into the colleges and universities from which our future leaders are to be drawn. In this age which has devoted so much of its best energy to materialistic principles and plans, it is especially important that our young people learn now that the Peace of Christ in the hearts of all men is not a mere pious phrase, but an ideal which, with the blessing of God, an instructed and united Catholic people can soon make actual.

### Judge or Prosecutor?

**I**N an older and a simpler day, the judge sat on his bench, and all the lawyers sat near him, like a Supreme Court group. No one represented the accused man, and no one the State, but all of them represented justice. Their sole purpose was to search out the truth, and if the accused were found guilty, to mete out fitting punishment.

In this more complex day, it seems necessary that the State be represented by a prosecutor. The usage is not without value, but it is important that the office of judge and prosecutor be not vested in one and the same man. Justice is ill served when the judge takes guilt for granted, and shapes his conduct accordingly.

The point of these moralizings is found in President Hoover's eulogy of Judge Wilkerson, recently nominated for a higher Federal bench. The nomination is in recognition "of Judge Wilkerson's services in fighting organized crime and gangsters," and reference is to the redoubtable "Al" Capone. One would infer that the judge had actually prosecuted that elusive gentleman.

Judge Wilkerson did nothing of the kind, but the President's words are capable of an unpleasant interpretation. A judge fights gangsters best, when he assumes that they appear before him as innocent men. He neither favors them nor discriminates against them, but holds the scales of justice even. It is indeed important that men accused of crime be prosecuted vigorously, to the end that all available evidence be given its full weight, but it is no less important that every man, no matter what the accusation against him, be guaranteed an impartial trial. Ours is, or should be, a government of justice under the law, and not of men swayed by temperament or emotion.

## Eugenics in the Telephone Directory

JAMES J. WALSH, M.D., PH.D.

**N**OW that St. Patrick's Day is safely past, it seems to me that there is a state of affairs characteristically represented in Boston but also invading other cities in this country that may be commented on without the danger of having any of our good Irish folk made so hilarious over it that there might be risk of those who saw them thinking that they had been violating the Volstead Act, which God forbid! It is only a matter of the telephone directory and the interesting information that can be secured from it, but Robert Lincoln O'Brien, of the Boston *Herald*, has an article in the "Proceedings" of the Massachusetts Historical Society (vol. 63, October 1929 to June 1930, published by the Society, 1931) which points out what valuable data for history may be gathered from a volume apparently so unpromising. His paper, "The Census in New England," brings out with trenchant clearness how fast the old Americans are disappearing in New England, above all around Boston, and a group of new Americans have come in to take their places.

As a matter of fact, Mr. O'Brien's data serve to show the value of the telephone directory not only for history but also for science, for they demonstrate how promptly and inevitably a group of people in a population begins to disappear just as soon as its birth rate is reduced and still more emphatically how rapidly people with a higher birth rate begin to preponderate over those of low birth rate even in a few generations. Advocates of birth control should have the Boston editor's article before them, particularly when they are insisting on how much benefit will accrue to the country as the result of small families. It takes only a little consultation of the phone book to demonstrate the fallacy of the proposition, that the small family makes for the betterment of the race, except of course insofar as it eliminates those who are not willing to make the sacrifices to carry on their family stock. What the small family does is to lead to the disappearance of those who practise family limitation. For this the phone directory is a quarry of valuable information and should be looked upon as a fundamental document.

Mr. O'Brien takes the telephone directory of Boston, a precious treasury of family nomenclature, old and new, and calls attention to the scanty fewness of the old Pilgrim and Puritan names in Boston and surrounding territory, for the telephone book is of greater Boston, including the Newtons and Brighton as well as Brookline and Cambridge and other suburban places, and on the other hand the multitudinous grouping of fine old Irish names in this mighty list. He pointed out, for instance, that there are twenty-seven Eliots listed, but seventeen of these are institutions. There is a hospital, a savings bank, a church and a hall, as well as other such impersonalities among which, wonderful to relate, there is also a beauty parlor under the name Eliot, but there are only ten Eliots altogether listed as individuals.

On the other hand there are some 1,300 Murphys. The name John Murphy alone with various initials occurs over 160 times. I thought at first, when I read that, that very probably the name Patrick Murphy would occur even more frequently than this and felt sure that Michael Murphy would run John Murphy a hard race, but "Pat" and "Mike" apparently still carry too much connotation of the old immigration days when they were symbols of contemned Irishry, and so the John Murphys run away ahead. Most of these telephone stations represent individuals of the Murphy clan, though there are a few institutions: a garage, a market, a taxi service, and a lobster lunch, though so far as the information can be gleaned from the telephone book there is no beauty parlor masquerading under the name of Murphy.

We have here in New York nearly 2,000 Murphys in the many volumes of the telephone directory of the greater city with its five boroughs, but considering our population Boston has ever so many more of them in comparison. This in spite of the fact that we have here in New York a very interesting institution. When a member of one of the old families saw the sign on it he said that it explained many things. It is the Murphy Manufacturing Company, and his comment was, "Now I can understand why we have so many of them." It is no wonder, as Mr. O'Brien says in his article, that the Czechoslovakians who want to change their own unpronounceable names into one that will be easy for their United States fellow citizens to utter and remember, when they apply to the Probate Court, as a number of them do, for a change of name, ask to be granted the right to bear a good straight one-hundred-per-cent American name like Murphy.

There is another Irish name in Boston that Mr. O'Brien might have taken and that illustrates even more emphatically the point that he wishes to make. That is the name Sullivan. I am told that there are only fourteen columns of Murphys in the Boston telephone directory, while the Sullivans fill sixteen columns, and then there is besides for good measure more than half-a-column of O'Sullivans. Indeed Mr. O'Brien might have taken his own name to point the moral and adorn the tale, for there are, if you include the various spellings of the name, nearly a thousand O'Briens in the Boston telephone directory. He could have counted some 700 Walshes there and if you add in the Welshes—and all of us Walshes are called Welshes in Ireland and by our Irish friends in this country, and that is the way the name was spelled by the seven of us who were among the Minute Men at Lexington and the more than twenty of us who were at Bunker Hill—we run the Murphys and the O'Briens, though not the Sullivans, a rather close race.

But the Murphys and the Eliots are not the only ones who have a striking contrast in their comparative numbers considering how long they have each been in New



England. As a matter of fact, the Eliots with one "l" and one "t" would be very much increased in number if they took into their clan the Elliotts with two "l's" and two "t's," for there are a couple of hundred of those nearly, but that spelling of the name is usually Irish and not English, and the Elliotts have long exceeded in numbers their namesakes of the fewer consonants.

Mr. O'Brien presents some interesting details with regard to other names. For instance, the first president of Harvard was Henry Dunster. At the present time, some 300 years later, for Harvard got its first students before the end of the fourth decade of the seventeenth century, there are four telephones listed under the name of Dunster in the Boston directory. Of these, however, no less than three are institutions. There is Dunster House which is, I believe, at Harvard (though a wandering New Yorker cannot always be sure just what may or may not be at Harvard); then there are a bookshop and a garage, leaving only one individual of that name listed among telephone subscribers. Manifestly it will not be long before the Dunsters will be represented only by the institutions named after them.

In contrast with the disappearing Dunsters, then, is another name, also beginning with a "D," which occupies a good deal of space in the Boston telephone directory. There are altogether some 458 Donovans who have acquired enough of the world's goods to secure a telephone for themselves in Boston and its neighborhood. Only four of these are institutions, and they are such very practical institutions as a restaurant, a battery-repair station, a drugstore (though that, of course, as might be expected in Boston, is listed as an apothecary) and a bowling alley. Almost needless to say the Donovans came to Boston ever so much later than the Dunsters, who were among the earliest arrivals, but there are ever so many more of the Donovans now, and one would be strongly tempted to say that they had made a better thing out of life than their compatriots of the Dunster clan.

Of course, it is not only the Irish and their descendants who far outnumber the progeny of Pilgrim and Puritan, but there are a great many people of other racial names who are pushing ahead in numbers and making their presence felt in the old homeland of Puritan and Pilgrim. For instance there is that good old name Endicott representing the descendants of one of the very early Governors. Well, there are nineteen Endicotts in the Boston telephone directory, while there are 754 Cohens. Of course there are Levys in all the various spellings of that name in abundance and Langans galore, to use the expression the Irish themselves employ, to rival the Lodges or any of the other names that are supposed to be of special significance, though they are manifestly of dwindling significance in New England in this twentieth century of ours.

Mr. O'Brien tells a story of Patrick A. Collins in the days when he was the beloved Mayor of Boston to illustrate some of the humors of nomenclature in Massachusetts. It happened that the delegation from Massachusetts was making its way westward for a Presidential nominating convention a generation ago and the repre-

sentative of one of the very old families, Leverett Saltonstall,—whose name surely portrays the oldness of his family stock—occupied a drawing room in the Pullman just next to that of the well-known political leader in Boston, Michael Doherty. Mr. Collins knew both these men very well and felt that they ought to know each other. Politics makes queer team mates at times and as odd bedfellows almost as poverty does. He felt, however, that it would be important that they should not meet as mere conventional acquaintances, but as dyed-in-the-wool Democrats who could laugh with and not at each other from the very moment of their introduction. Boston's Mayor had them meet, then, and said, "Mr. Leverett Doherty, I want you to know the Honorable Michael Saltonstall." The transmutation of the first names was enough to break the ice which might otherwise have congealed around these men in the atmosphere of New England, even though they were bent on a pilgrimage from Boston as delegates to the same Presidential convention.

Mr. O'Brien has made a very interesting contribution to history and also to science, for a great many people insist that birth control comes under science. This particular number of the "Proceedings" of the Massachusetts Historical Society is worthy of very special consideration from those interested in both history and science, but above all from those who are interested in the future of this country; for of old it was said, "The meek shall inherit the land," and while meekness is not the virtue that an Irishman particularly likes to be noted for, there are some circumstances under which the meek go far and the proud find themselves out of the race.

## Hospital Case

THOMAS F. HEALY

MY eyes opened gradually. I could hear the homely patter of the rain on the window. It all came back to me. The violent peristalses, as if I had swallowed a corkscrew, the terrible pain, collapse. The hospital, the hypodermic, the ether. The deep, rhythmic purl of the spheres, roar of the cosmos, globed, blazing, roaring away, away. It was a "little death," as the Irish say.

I saw the nurse sitting by the bed. Instantly I knew what that meant. Patients in my plight came through one in a hundred. They said afterwards they did not expect me to come through. Suddenly I felt sick again with a sickness beyond sickness, a panic down in the bowels of my being, a taste of death in my mouth. Constantly I fought the temptation to turn over. I should go to sleep like a tired child; it would be my last sleep. I made not the least movement.

I must think of death, I said. Incoherent thoughts tumbled about on the threshold of my mind. *Emori nolo, sed me esse mortuum, nihil aestimo.* 'Twas hard to die so soon, but since I must, I care not. 'Twas too bad, but 'twas true. Philosophical? Maybe 'tis the merciful resignation given every man. My weary senses awakening brought the pain back. I thought of Plato who held that the astral soul was in the pit of the stomach. And

Seneca said that to live was no great matter, our grooms do that, but it was another matter of great consequence to die honestly, wisely, and constantly. What a marvelous man! Had not Pater approached the true teaching when he held that living should be a dying from hour to hour and day to day . . . and our lives a music in men's ways!

How should one go? I had made a mess of my life, I said, and I could at least die like a hero and a gentleman. It would be the decent thing. I would go out alone upon the wine-dark sea. Had I not gone under the ether alone and told no friend? All my own fault. I would put fear and sorrow from me like my old shoes and fare with a bright courage forth to the Alone. Only let me think of my noble deeds in the moral memory of them. Had I justified my life in any way? Had I done something really noble, had I written a line of beauty to be handed down on the lips of men, had I grafted a single rose on the rood of time? I could think of nothing. All my little days had run off like those drops of rain upon the window pane. There must have been some purpose. Aristotle said that Nature did nothing in vain. What a vague consolation! The cow breathing her last in her byre could more justly claim it. What about myself? What could I say about the essence of my personality, that animating principle, the soul, that survives the final infamy of the grave?

I felt something struggling within me, a sort of loosening. My spirit is leaving me, I said to myself; it will jump out on the floor in the form of a fairy and lead me towards the window. Came a terrible moment, a living instant in which all my life seemed to stand forth in bold relief, into which all my instincts and emotions were condensed. Such a moment in which a man may in the wink of an eye pass through a thousand purgatorial years to sense some new divination of joy or sorrow. I grasped the bed clothes until they ripped. I called on every reserve of my being. I won't die, I said; I shall remember the fearless brood of my fathers. I sweated, I grasped, I groaned. "Oh, St. Patrick of the Gael, pray for me now," I said.

The nurse was bending over me. I subsided. One crisis passed. Another like that would finish me. The nurse withdrew and hovered in the offing. I looked up. The priest was standing over me. Did he know the local instance in my case? A man is like a stick, Father, thrown in the water and the winds of the world blow on the waters and make the stick look crooked. I had known such small sympathy from men in my life that I expected none now.

The priest sat down. Was I the young man. . . . I was, for the time being, because I was afraid of another moment like the last. Well, now. . . . He spoke in a quiet tone as if it were flowing from some deep below the shallow stream of worldly impulse, like one with well-instructed voices in his ears. I felt in the shadow and the shelter of something of whose strength this man was a very part. Doctors of physic will differ, I said, but this surgeon is sure. I became confident.

But he was a young man. I must perforce surprise

him, aye hurt him. Did he know who I was? I was a heretic. I wrote an article criticizing the Church; I was in a strange state of mind when I wrote that, bewildered and disillusioned amid many impressions, a "multitude of opinions," which Thomas à Kempis prayed to be delivered of. So I shot the works, made the grandiose gesture of the cheap rebel. Then I thought of all the Greenwich Village nitwits who would read it, all the Park Avenue tea hounds, all the rabble of Broadway mimes and mummers and morons germane. They would make their small talk of it; it would stimulate their pink corpuscles. So I took to the drink and here I was. Did he realize I was no more a member of the Body of the Church, that I had tried to injure it, to run down what he labored for? Myself I could not forgive.

I looked at him. No sign of hurt, surprise, or condemnation showed on his face, only kindness and understanding. Had I ever really doubted? No, Father, I could not even pay myself the compliment of a real honest-to-goodness doubt, nor the Church for that matter. By the same token I had too much native intelligence to doubt. It was a sort of drifting; then the attempt to evoke a personal philosophy of life as I found it to enable me to do the right thing always; but it didn't seem to work out. Well, then, I couldn't call myself a heretic, he said. Get the hobgoblins of heresy out of my head. Nor should I worry about the people to whom I alluded.

So we went on. *Absolvo te*. . . . I said the Act of Contrition. *Ubi est, mors, victoria tua,—stimulus tuus*, I thought.

Then we talked awhile. He smiled at something I said about his arrival bringing all my heroics tumbling down. He said that I should never despair about the forgiveness of God, and perhaps it was more boundless than man could administer. That was the word, I said; that was the abiding power of the Church in that it never despaired of humanity. What a positive creative constructive force in this world of scepticism, negation, and spiritual bankruptcy. The spiritual essence! I did not really think that our ideal of forming a great brotherhood, a free, peaceful and happy community of men and nations, was possible without that force and that men would continue to do violence to themselves and their neighbors. The Church was the hope of the human race. In my heart of hearts I had always believed that, but the demons of despair clouded my vision. . . .

The nurse returned. The priest left, saying that he would drop in the next day to see me, while I wondered whether I'd be able to see him. Was I Irish? he had asked. He had relations in Drumcholloher in Limerick. I thought of the religious consciousness of my race, how deep it runs, how vast and tender, how magnificent and real it is. I had cried out to St. Patrick at that moment, for I always loved him and he remained very real to me. The legend of his asking and receiving from God the right to be the final judge of the Irish people is apocryphal, but the tale is still told, and its beauty struck me. I thought of the holy land of my childhood where I first trod upon the floor and learned to lisp a prayer to God through St. Patrick at my mother's knee.



Without my religion, I said, I have been like a tree shorn of its foliage or a dried-up stalk without its flower. I had no bloom of being. Men may be bound together lastingly only by first being bound back to God. Only under the aegis of that everlasting loyalty may man reap the fullness of his mission on this earth, only that eternal faith can fully guarantee him his own eternity. . . .

One thing I was sure of was that somebody out of a great depth of heart and mind was thinking about me

and praying for me, and that God in His mercy had listened. Who, I did not know, whether in heaven or on earth. Who can estimate the power of the living voice of prayer, or what Divine sympathy it may call down on those who stray from the high fellowship of the sons of God?

I closed my eyes. I wished to sleep. I was no more afraid, but felt happy with a new-found peace. Had I not recovered the seal and the signature?

## "Bread, Butter, Bacon and Beans"

WILLIAM ALLEN PAGE

"**B**READ, Butter, Bacon, and Beans," is a synonym for William H. ("Alfalfa Bill") Murray, Governor of Oklahoma. To the American public who are finding these words reiterated in print commonly of late, this gastronomical alliteration conveys a meaning more significant than a mere *carte du jour*. The gaunt, serried ranks of America's bread lines stir restlessly. They recognize that cry. "Bread, Butter, Bacon, Beans." Manna in the desert. Can this be a Moses come to feed them? Or can it be only the empty voice of another demagogue?

The martial Governor of Oklahoma, defender of States' rights, and the avowed champion of the middle class and the "little man," became the parent of this homely slogan when he announced, "the battle-cry in 1932 must be for bread and butter; bacon and beans." For "Alfalfa Bill," while not a Prohibitionist, contends that Prohibition should be an economic and not a political issue, and is convinced that in these desperate times a man is more interested in getting something to eat than in catering to an accidental thirst. Anyone in these Volsteadian times knows where he can get a drink, but vastly too many in these lean and jobless days are wondering where they are going to get their daily bread—even without the embellishments of butter, bacon, and beans.

Drink? "Bread, Butter, Bacon, and Beans." Long, shabby, dejected lines forever wending towards a common point; stagnant, silent rivers of humanity waiting to reach the wagon for the "handout." Why are they standing here motionless through the dragging hours? Food! "To feed the hungry," declares Governor Murray, "and give every man an opportunity to earn a livelihood is of paramount necessity for the safety of the nation."

That no class should be underfed while another gormandizes is one of the main tenets of the Governor's political doctrine; and he observes:

When this country gets to the place where there are too many potbellies and fatheads in the high places and too many sunken stomachs and hollow cheeks in the low places, then watch out! There's where the danger of overbalancing lies. Any close study of history will show you that.

This country cannot much longer endure—certainly not permanently endure as a nation, with the minority fed and clothed and the great majority in want and rags.

If my forty-five years of study of governments, the rise and fall of nations and movements in civilization, have taught me anything, they have taught me this—that you must give employ-

ment to the average wage earner, and profit to the farmer, and trade to the little merchant, who, in turn, will make everybody prosperous. The big Merger and Monopoly cannot be relied upon to sprinkle prosperity over the people.

So to Alfalfa Bill, "Bread, Butter, Bacon, and Beans" is something more than a shibboleth. It is a savory sword with which he would help to slay the dragon of the nation's economic ills.

"Born in a November storm, cradled in the lap of adversity, chastened by hardships and poverty," perhaps it is only natural that "Alfalfa Bill" should link himself sympathetically with the common classes. From his humble origin he early apprenticed himself to hunger. The importance of the "four B's"—Bread, Butter, Bacon, Beans—was earlier impressed upon his imagination than the "three R's," for when he was eleven years old he ran away from his motherless home in the little Texas community with the prosaic name of "Toadsuck," and has ever since been on his own resources.

Cotton picker, woodchopper, farm hand, the runaway child formed an association with a new and stranger hunger that was to ride him throughout his life like Sinbad's "Old Man of the Sea,"—the hunger for learning. It is unsatisfied even to this day when he is respected as an amazingly well-read man with a decided leaning towards the classics. In between jobs he gathered the foundation stones of the monumental knowledge he was eventually to build for himself.

School teacher, newspaper editor, law student at nights, admitted to the Bar at the age of twenty-one, legal advisor of the Chickasaw nation, the laws of whose legislature he drafted; really responsible for the creation of Oklahoma as a State; President of the Constitutional Convention upon the State's admission into the Union; "Father of the Oklahoma Constitution," and the new State's first Speaker of the House; Congressman-at-large, Congressman from the Fourth District; farmer and adventurer in Bolivia; this was the gamut "Alfalfa Bill" (who in the meantime had won his popular sobriquet through his propagation of alfalfa as the salvation crop for the farmers) encompassed to land him in the Governor's chair in 1930 on top of the heaviest majority ever recorded in the state.

Governor Murray is reasonably proud of being self-educated, for when it comes to the higher education he is prepared to stack up against any university graduate. To-

day he is a scholar whose comprehensive reading embraces such studies as philosophy, comparative religions, science, and rhetoric which he has studied from Quintilian on down. He has a library of 5,000 volumes which have accompanied him on every move of domicile he has made. He is an authority on the North American Indian, and his collection of more than a thousand volumes on the subject, most of them rare and out of print, is his gift to the Indian Library Association at Okmulgee.

"Mental exercise," he asserts, "is just as important as physical exercise. It's the head that counts, but at the same time no man can get the full benefits of his mental faculties unless they're housed in a sound body." Which theory is right in line with his gospel of "bread and butter, bacon and beans."

His homely wisdom is puzzling to many. They can't understand such a personality. In an age when common sense is looked upon as radical it is the quality which perhaps most distinguishes the Governor of Oklahoma. It makes him original among modern politicians. It is difficult for them to understand this philosophizing exponent of common sense. They are a little afraid of a man with such old-fashioned ideas as honor in matters of public trust and duty. And even those who might be expected to be most grateful to a guardian earnestly solicitous of their interests instead of his own sometimes remain oddly unresponsive.

Yes, [he reflects] I have long ago learned that it requires considerable patience to deal with human nature, and, for a public man, sometimes a good deal of courage, to battle for the public's interest. I have learned that men will take a cold, a cussing, or a rail off your fence—indeed, anything, except good advice.

One of the Governor's outstanding traits is his frank manner of expressing his opinions.

Some people have the idea that I'm a man who rushes into things headlong. Quite a fire eater. Nothing could be further from the truth. First and foremost, I'm a man of thought, and after that I'm a man of action. I speak without notes or manuscript, but at no time extemporaneously as to the thought and convictions on a given subject. You don't see them making an ass out of me like they make out of some figures in public life, do you? Well, such would be the case if I didn't map out every inch of my way first and then act according to plan.

He does not claim to be a politician. He believes that he understands people and that people make the government, and his conception of what ought to be the ultimate purpose of our laws is "to get one man to fall in love with one woman, and get them to own a home," for he sagely points out that a study of political economy and history will teach us that a nation is weak or strong in proportion to the number of home owners.

The integrity of the home, the happiness of the family, the pure character of the wife and mother, constitute the sum of society, civilization, and wholesome government. The virtues of the wife and mother, her pure character and blameless life, is the saving power of the human race. The regard for and faith in her virtue is the mainstay of its continuance. . . .

Once when we point to the womanhood and cannot say, "There is virtue, spotless morality and purity," your civilization is over and with it your free institutions.

Alfalfa Bill has no chimerical notions about abolishing poverty. In his opinion it is

neither possible nor intended under the economy of Divine Providence. 'For ye have the poor always with you.' We may abolish misery and suffering. We may raise the standard of living above want. We may correct the inequality of the distribution of wealth, and thus make it more equitable and just. Surplus wealth in this country should pay for its surplus protection. . . .

Surplus wealth cannot go to war, it seldom pays any expenses of war, and many of the great wars that are made between nations and the civil struggles in the nations themselves, are directly or indirectly the outgrowth of excessive wealth. So that it is nothing more than justice to make this surplus wealth pay for protection.

Capital is bold,—with earnings of 6 per cent, capital will seek investments; with 12 per cent, it becomes eager and persistent; with 25 per cent, it would trample the ten commandments; for 50 per cent, there is not a crime capital would not commit.

Radicalism? Yes, the radicalism of what used to be termed, in a complimentary way, good "horse sense." Accused by one faction of being a radical, by another of being an "old fogey," Governor Murray explains,

"We ought to be radical enough to be sincere, and conservative enough to be honest. Let us avoid the extremes of radical Socialism on the one side and an extreme conservatism on the other; the extreme of no one owning anything on the one hand, the extreme of a few men owning everything on the other.

All we think about is having a good time. We have gone folly and amusement crazy, and the nation is headed for a fall unless we revise our code on pleasure.

Nations usually get the type of government for which they are capable. "The stream cannot rise above its source" nor can the government or officials be better than the people who elect them.

I am no authority on how to get to heaven, but I do know, from philosophy extracted from history, that the fundamentals of religion are essentials to liberty, protected by law.

Some Americans vote as a result of hate and prejudice and that is dangerous; some vote for flattery and that is silly; some folks vote by instinct; and some think a little. The needs of the time call for an intelligent, patriotic voter free from all prejudice, hate, and fanaticism, warmed by sympathy for humanity.

Neither minister nor layman, whether Jew or Gentile, Catholic or Protestant, or none of these, should be excluded from public office because of such faith or church standing. Nor, on the other hand should they be elected because of such belief or lack of it. Whatever your view may be, or mine, we certainly have the right in all government unrestrained to exercise that view.

The liberty of every man to exercise his own views, without partiality shown to any by the State, tends to eradicate the weeds of fanaticism and prejudice and raises the race to a higher state.

And of demagoguery the Governor has this to say:

Often when I am making a public speech I'm actually making two speeches at the same time. I am making one speech to the man who must be appealed to through his emotions and I am making another one to the man who can understand what I'm talking about. So if that's demagoguery, I'll have to plead guilty.

But that's not my idea of what a demagogue is. A demagogue to my notion is a character in public life who deliberately makes promises to the people that he hasn't any idea of fulfilling, and who appeals to popular prejudice with an insincere purpose. No one has ever truthfully said that about me.

The shuffling, broken step of those shabby, dejected lines, forever wending towards the bread wagon, begins to take on a rhythm. Their feet grown leaden from this daily, ceaseless march, pick up the beat. One—two—three—four: Bread—Butter—Bacon—Beans. It is no slight cry in a year of hunger—and elections.



## Crusading against Credulity

JEROME BLAKE

A PUBLICIZED exponent of applied humanism and founder of the "Humanist Church," Charles Francis Potter, in a recent press report is quoted as saying:

The newspaper is to the man of today what the Bible was to the man of yesterday. It furnishes him not only with reading matter but also gives him an education and a philosophy of life. There are so many departments in a modern newspaper that it really is a vehicle for the dissemination of adult education.

While with Mr. Potter's humanism you may emphatically disagree, while you may even incline to tick him off for a mountebank, a frivolous trafficker in spiritual wares, it remains that he has succinctly and accurately defined the attitude of Mr. Average Citizen toward his newspaper in these piping times of fustian infidelity and arrogant atheism.

Although fond of boasting his skepticism about anything and everything, Mr. Average Citizen is yet a sadly credulous wight. He is indeed. And his credulity is nowhere more manifest than in his reverence for the self-styled iconoclasts who clutter up rostrums and preempt valuable space in the public prints from which vantage points they impudently assail the good, the true, and the beautiful under guise of "scientific" exposition and criticism.

An instance? Certainly: What, think you, does the modern public-school-trained sophisticate think about when he thinks he thinks about Christianity? Why, under the spell of his mendacious preceptors, he visions a mad complex of quaint Fundamentalist legends, doctrinal remnants and ragtags contemptuously ignored by the "higher criticism," puritanical moral taboos, and those dictates of the natural law he has come to jeer at for "obsolete inhibitions." These, he is unceasingly assured, comprise the whole Christian deposit; and since little or nothing appears to the contrary in his journalese "bible," he sagely concludes it must be so.

But of immediate and grave import for us is the incessant bombardment of Mr. A. C. with garbled news reports about the Catholic Church, Catholic doctrine and morals, and those of our coreligionists who chance to be more or less in the public eye. These half-truths and untruths are now of common occurrence and are increasing in volume. Let me illustrate:

Is there another outburst of hatred for Christianity involving fresh insult and persecution of the Church below the Rio Grande? We are urbanely advised with the morning coffee that the Mexican "Government" is compelled, in the interest of peace and order, to suppress another "clerical demonstration." An impudent bid to shackle the Christian religion to the civil State's chariot wheel, made by anti-Goddists in the saddle in Spain, is blandly reported as the final freeing of the State from the strangling embrace of the Church—the dawn of a new and promising era! A Papal Encyclical calls attention to the

natural law governing the relations of the sexes. But in the modern "bible" it appears that such "medieval religious notions" will have to give way before the assaults of "science." One is cited for heroism, performs public service of distinction, merits popular esteem—and you must seek your diocesan organ or Catholic national review to learn he is a Catholic. However, let one run afoul of the law, suffer loss of repute, gain questionable notoriety in any degree, and the secular press is instant to call attention to just another Catholic in a mess. And so it goes.

Now, I do not believe that there is in the "fourth estate" a definite conspiracy looking to the destruction of Christianity through the extermination of the Catholic Church. The battle is not yet drawn into the clear-cut lines that such a charge would imply. At present the reputable journal prides itself on showing forth what it conceives to be the best in current popular thought.

But what are the forces which for long have been moulding popular thought? Well, among them we find the ubiquitous National Education Association, backed by the not inconsiderable Masonry groups. Stripped of its euphemistic circumlocution, the N. E. A. objective appears to be the Federalization of a standard form of compulsory, "non-sectarian" (now construed to be pan-sectarian) education. In essence it means a Federally sanctioned, directed, and tax-supported scheme to confirm Mr. A. C. as an orthodox worshipper of the great god State. Then, we have the coercive prohibitionist group and the other several sectarian busybody bands organized to regiment the public morally by civil definition and punitive statute. And, oddly enough, these Bible Christians are found working cheek by jowl with the shoal of "higher critics," "new thoughtists," "liberalists," and professional atheists who infest our centers of higher education, all toiling in the common cause.

Hold! We may not omit from this galaxy modern industrialism's enthusiastic troupe of trained apologists, those ingenious ladies and gentlemen who are tireless in their efforts to snip, tuck, and generally revamp humanity into conformity with the industrial pattern. These zealots are dedicated to the ideal of compulsory (State-enforced) "birth control" for the "lower classes," and "sterilization of the unfit" (standards of unfitness variable in degree, time, and place). They modestly demand Federally supported "maternity and child-welfare" centers, nuclei for the more rapid dissemination of contraceptive information among the "lower classes." In these movements the cachet of Federal sanction is not to be sneezed at.

Now, all these are concerned, wittingly or unwittingly, with the evolution of a civil State supreme and absolute in every department of human life, in the religious and moral as well as in the social and economic order. And since the Catholic Church is the sole remaining, in-

transigent and undaunted, defender of the Christian concept of society, it is obvious that the enemy attacks converge upon her and her teaching. Again, under stress of the combined forces mentioned, the secular journal is now in grave danger of relinquishing its role of unbiased and impartial reporter of events for the part of special pleader for the neo-pagan State. And because this is so, the columns of the modern "bible" appear as an active sector in which a major engagement must be fought in the never-ending warfare against the powers of darkness.

I think that the recent Encyclicals of our Holy Father, Pope Pius XI, contain this thing in common: an urgent call—explicit or implied—for action, concerted, purposeful Catholic Action; and while we Americans may take comfort in the knowledge that the summons finds us not wholly truant to duty here (we are active in many ways), nevertheless there is thrust into bold relief at this juncture an extremely important department of lay action in which we have been singularly remiss. I mean the apostolate of the written word—an activity I should like to briefly discuss here.

Although Mr. A. C.'s "bible" fairly bristles today with matter inimical to the Church and Christian morals, matter emanating from "isms" and "movements" definitely anti-Catholic in aim and none too scrupulous in method, I know in all our fair land of but a single publicly organized Catholic group intent upon correcting error and refuting calumny about the Faith as these appear in its columns. I refer to that splendid band, the Georgia Layman's Association, directed by the highly capable Richard Reid. One need only recall the Presidential campaign of 1928 to appreciate the solid worth of this group.

True, there are a few free-lance Catholic apologists, alone or with others, scattered here and there, laymen and women alive to the press menace and doing what they can to obviate it; but these, lacking the advantages of capable clerical advice and editorial guidance, the enthusiasms enkindled through mutual acquaintance and intercourse, that cumulative power springing from concerted effort, cannot hope to translate their full potentialities into dynamic usefulness.

I believe it is within the intent of "Quadragesimo Anno" that groups of laymen under diocesan direction should engage in apologetics through the medium of the secular press; and I am confident that we have in our American Catholic youth a wealth of ability and devotion eager for just such an outlet.

The "letter to the editor," where it is not the sporadic and haphazard product of passing vexation—a thing generating more heat than light—but rather the equable and reasoned effort in multiple to correct error and to clarify a doctrinal or moral point only hazily perceived by the separated brethren, or to express appreciation of a courtesy, can be made a potent factor in shaping editorial policy in respect to the Faith. It may get no farther than the editor's desk, yet, provided it is pitched in the right key and is numerous enough, its influence for good is powerful.

And just by the way: when bills dangerous to faith and morals are pending in our legislative halls, what (after prayer, of course) could be more effective to combat them than numerous well-written letters of protest from informed Catholics trained for the task?

Many metropolitan journals now maintain a "Letters from Readers" department in which is constantly appearing more or less clever propaganda for contraception, sterilization, euthanasia, Socialism of all shades, Prohibition and what not. All of this matter is openly or covertly antagonistic to the Church and Catholic teaching. And is it of small moment? By no means. Remember, it appears in the modern "bible," sole source of information for the many. And if the up-to-date panacea hawker is right in anything, it is in his reliance on simple repetition (first commandment in the salesman's decalogue) to gain followers. To meet the attack on this front we must put alert and competent lay writers into the press columns, there to give blow for blow, meet thrust with counter-thrust, and finally beat them at their own game—a game no small part of which is to inculcate in the masses an ethic.

To sum up: The time has come when we must throw off our aloof apathy (masquerading as humility betimes, and again as lofty disdain), and make the Faith known and respected in the pulp-paper polymorph, the daily "bible," which comprises the entire literary fare of all too many moderns, non-Catholic and Catholic alike, that ready reference and mentor of the credulous skeptic, "the man of today;" for whom, as Mr. Potter has so truly said, "It furnishes . . . not only reading matter but also . . . an education and a philosophy of life."

## The Departure of the Jesuits

LAWRENCE A. FERNSWORTH

*Barcelona.*

A DRAMATIC story of the Odyssey of the Jesuits fleeing Spain has reached this correspondent from the Rev. Luis Teixidor, S.J., professor of philosophy at the Barcelona College of St. Ignatius, and former professor at the Papal seminary at Naples, who, with a group of fellow-refugees, has taken up abode in Holland.

The last of the Jesuits have left their homes in this region and, in fact, in all Spain. Today most of their colleges and residences stand vacant, although the Government is making an attempt to resume classes in some of them. The Government has seized all these properties forcibly in spite of representations that many of them were not owned by the Jesuits, but by foundations or corporations, the principal interested parties of which were foreigners. As the titular owners, among whom are Americans, are preparing to press heavy damage claims against the Republic, it looks as though the groundwork has been laid for a rather lively series of international legal skirmishes.

"The Jesuits of our three colleges of Barcelona have arrived in Holland and those of Manresa, (where the Order was founded by Ignatius of Loyola), have passed into Belgium," Father Teixidor reported.



"All traveled like the poor, in third class, their Superiors at their head, like exiles fleeing a land whose Government condemns them unjustly, giving them no reason, plausible or unplausible, for the odium with which they are persecuted.

"At this moment few remain in Spain. Because of their avowed independence of all political affairs, they have a facility and eagerness to carry their labors to those lands where their efforts in behalf of scholastic culture are favorably viewed. For they accommodate themselves marvelously to the necessities of certain missions, like those of Bombay and some in China, as well as those of various regions of Latin America where an anti-Catholic sectarianism has not wrought such havoc as it is wreaking in Spain.

"Thus we were obliged to depart because of the dictatorial proceedings of those who desire to found their Republic on anti-clericalism. . . . Even on foreign soil we are persecuted by those Spaniards who with impunity show their hate toward us, although we have not done them the least injury. Particularly in Belgium they have caused to be circulated in the anti-clerical press the most absurd rumors concerning a large property at Marneffe which some of our exiles have been able to lease in strict conformity to law. The rumor still circulates that, even though the property be legally taken possession of, the Belgium Government refuses to be responsible for the contract. The whole inference is that the property was acquired by some fantastic Jesuit trickery.

"Universally and without exception whatever, all of the exiles have suffered with a great Christian resignation this expatriation and privation of their possessions. And this thing is indeed a persecution which condemns the individual to inanition and absolute misery and the institution to absolute extinction.

"This last they of Spain obtain for the moment, because the Jesuits, according to the orders of their Superiors and the will of each one of them, are cheating the designs of their persecutors according to the counsel of the Gospels to abandon the city in which the apostle sees himself persecuted. Our work is not one of conspiracy but to preach the truth in the face of all nations. In Spain persecution has seized upon us. It is our part to take flight.

"Say to those of America that we have passed the frontier, not as defeated ones, but with our head high, knowing that the enemies set up against us in Spain have been able to give us neither reason nor excuse for the wrong they have done us."

The letter is written from Retreat House, Aalbeek b. Hulsberg, Holland.

[In a later dispatch, (New York Times, March 6, 1932,) Mr. Fernsworth relates that the famous Ebro Observatory remains in the hands of Father Rodes, S.J., because it was the property of a corporation, and that the case might be taken to The Hague Tribunal. He also says that the students of the colleges are refusing to return to them under Government supervision. One instance was the Jesuit University of Deusto owned by a lay corporation in Bilbao, where the Government promised to start courses with its own Professors if one-fourth of the students asked for it. Only six signed the petition.—Editor's Note.]

## Back of Business

THE alarming thing about the Government deficit is the fact that, in proportion to income, it is out of all proportion. The German Government is financially certainly in a serious plight. Yet the American Administration's deficit is, in proportion to income, three times as large as that of the German Government, the respective figures being twenty-seven per cent as against nine per cent. This deficit can be fought with two weapons: increasing the revenue through increased taxation (this I discussed in last week's column); and reducing the deficit by greater economy in Government expenditure.

What can be done in the way of economy? Looking at expenditures, we find that the largest item, \$1,072,000,000, or a little over twenty-six per cent, is for "Veterans' Relief"; it is one item which is considered a "fixed charge" and which neither the Republicans nor the Democrats believe can or ought to be changed. In second place stands "National Defense," \$695,000,000 or 16.9 per cent, comprising military and naval expenditures. Without considering the thousand arguments that are going on in this country for or against reduction, it may be stated that it is not in the power of the Administration to cut this item unless foreign Powers, especially Great Britain and Japan, agree to similar steps. Third in the list of expenditures is "Interest on Debt," \$640,000,000, or 15.6 per cent, which is almost entirely due to American participation in the World War. This is also a "fixed charge." Then comes "Principal on Debt," \$497,000,000 or 12.1 per cent, which is to reduce gradually the national debt. It does not do much good these days, but it is thought an irreducible item.

Here we have already four charges which total more than seventy per cent of the total expenditures. It is obvious that any possible reduction must come out of the remaining thirty per cent: public works, \$393,000,000; Post Office deficit, \$116,000,000; law enforcement, \$101,000,000; special aids, \$228,000,000; and, finally, miscellaneous, \$307,000,000.

If the Government were run strictly on efficiency, instead of muddled politics, it would stop Prohibition enforcement and save \$100,000,000. It would stop the Post Office deficit by introducing higher postal rates, thus saving another \$116,000,000. It would strike out most of the special aids: subsidies to agriculture, aviation, merchant marine, not to forget the Government's own ventures in trade and industry. This would save approximately \$200,000,000. These measures are possible in theory but not in practice, because government, unfortunately, is not a business but a political enterprise.

If present Congressional efforts to economize are successful at all, total savings will hardly reach the \$100,000,000 mark, a ridiculously small amount in view of the fact that in the near future the deficit will be \$3,000,000,000; a saving of 3.3 per cent, very likely through reduced salaries of government employes; that means reduced purchasing power. Compare this with a possible beer tax yielding a \$500,000,000. Not economy but taxation is the way out.

GERHARD HIRSCHFELD.

## Economics

### How to Swat the Rich

PAUL L. BLAKELY, S.J.

**L**AST week a gentleman from the country beyond the great open spaces rose up in Congress to say that the best way to balance the budget was to swat the rich. Tossing his oundy locks, he sat down amid salvos of applause from the galleries, sure of another term. For nothing is more popular than the proposal to separate the rich man from his root of evil by act of Congress. At the same time, nothing is rarer than the spectacle of a rich man giving up as much as a tiny root-let at the sheer behest of Congress. It just does not work out that way.

To begin at the top, let us take the Federal income-tax Amendment.

Now a tax may be viewed in several ways. You may think, on respectable authority, that its only purpose is to raise enough money to cover the expenses of the Government. You may also view it as a social device by which the concentration of wealth is discouraged, so that, at least indirectly, a wider distribution of wealth and its sources is secured. Instead of being held by a few, wealth with the political power which accompanies it is shared by many. It would be an exaggeration to write that the Sixteenth Amendment was framed mainly as a social device, but those of us who remember the debates in Congress will also remember how we were assured that a Federal income tax would speed up distribution by making larger incomes uncomfortably costly. This was an admirable purpose; but there were, and are, too many blowholes in the whole scheme to insure this result.

Of these blowholes, some are unfair or unwise exemptions. They could be avoided. Others seem to be inherent in the Amendment itself. But the chief difficulty is that no way has been found of preventing the rich man from passing the tax, in whole or in greater part, to the ultimate consumer.

When the rich man is informed that he must pay sixty-five per cent of his income to the Government, he sends for his lawyer. The two carefully scan all the data for blowholes. In the event that none are found, the tax is paid. It then becomes the ambition of the two to find some method of retrieving it. Generally, the ambition is attained.

From an examination of the income-tax returns, Jay Franklin has shown that in 1921 about four per cent of the people were in receipt of about forty per cent of the national wealth. Six years later, a little more than three per cent were in receipt of forty-three per cent. After a generation of the income tax, less than one per cent of the people, according to Mr. Franklin's calculation, owned about twenty per cent of the wealth of the whole country.

It is true that too much reliance should not be put in these calculations. Still, it is fairly clear that stiff income taxes in the upper brackets have not promoted a wider

distribution of wealth. Nor do they appreciably lighten the load of the great mass of wage earners, whose incomes are so small that they thank God when this year's deficit is less than last year's. But the temptation to saddle the rich with the cost of government, and to think that the rich will pay the bill, is irresistible. Congress rarely holds out against it. As Mr. Hirschfeld wrote in *AMERICA* some weeks ago, there are not many economic authorities in Congress.

I may add, however, that not a few there take a leaf from the book of the veteran Member who said that just before election he whooped it up for every appropriation, and voted against all tax bills except those aimed at Wall Street. The rich man has become the villain in our popular national drama, and when the bright young son of toil comes up to swat him with his empty dinner pail, we all break out into happy applause. But as the blow is delivered, the victim is not there. A clever bit of foot work has carried him to the other end of the stage, and the blow lands on the sad-eyed heroine.

It was Jefferson, I think, who said that to lay an equitable tax was a work that surpassed the wit of man. In any case, it has surpassed our wit. The income tax is only one instance. Raise the tariff on imports, and the importer at once includes that tax, plus a sum to safeguard him, in the price which the public must pay for his commodity. Clap a tax on a corporation, and it is simply added to the operating costs, to be paid by John Smith who buys the company's oil, steel, lumber, or aluminum. The corporation may later win a refund from the Government, and so get back the tax which it never paid; but even without this skulduggery, it is well in the open. Its tax bill has already been paid by the public.

The same story is told in the cities and States. Increase the assessment on a row of shops or tenements, and rents rocket. Thereupon Gus Schmidt, the delicatessen man at the corner, pays the higher rent by charging more for his unspeakable wares, or by driving a harder bargain for his raw materials. He must recoup himself, and so he whittles down his hot dogs, or adds a nickel to the price of the old model. Every tax tends to find its way to the consumer, whether he buys a loaf of bread, a pair of shoes, or the right to house himself and his family in a hut. Of all the follies which have found welcome in the public mind, among the most hurtful is the delusion that nobody pays a tax but the wealthy property owner. It would be nearer the truth to say that nobody pays a tax but the propertyless poor.

But what of the sales tax, which seems to threaten to break down party lines in the House?

Since the rank and file will pay the new taxes, whether heavier imposts are put on large incomes, or on purchases of bread and meat, one type of taxation would seem as unwelcome as the other. How we shall pay, since we must pay in either case, would appear to be like the choice between a cell in the nice new jail in Simpkins county, and a cell in the equally desirable jail on the banks of the Wabash. But a sales tax which hits such ordinary needs of life as simple food and clothing, and



a decent habitation, stresses the frightful inequality between the rich and poor. It means little or nothing to the rich, while it may mean—and should this depression continue, it will certainly mean—that the poor will be deprived of actual necessities. The rich man may have to put up with one kind of cake, but Lazarus will not even have bread.

This is said on the supposition that the Government either will not demand, or cannot enforce its demand, that the sales tax be paid at the source. Unless the tax is absorbed directly and completely by the manufacturer of the finished product, the whole burden will fall on the consumer. If the Government can really enforce a demand of that kind, it will do what no Government in this country has yet done. Of course, burdensome taxes cannot now be avoided. After twelve years of the greatest Secretary of the Treasury since Alexander Hamilton, the news bursts like a bombshell that the country faces a billion-dollar deficit.

How money can be gathered quickly and economically to meet this deficit is the chief issue before Congress. Swatting the rich is about as effective as hissing the villain in a movie—the reel clicks on undisturbed to the final atrocity. Senator Bingham's beer bill would lay many of our troubles by assuring employment to thousands, as well as a revenue ranging, according to experts, from \$300,000,000 in the first year to a billion by the time the breweries were in full blast. Dr. Seligman's estimate is even higher. But that measure is out. It has as much chance of approval by this Congress as a Catholic has of occupying the White House.

Since Government is to cost more for the next few years, new taxes or higher taxes, and probably both, are inevitable. But let us hope that Congress and our legislatures will discuss tax measures with one eye directed to our galled backs. Let them hobble us with taxes that will raise revenue, but not, as someone has said, with taxes that will only raise the devil.

## Education

### The School Child's Play

MARY E. DU PAUL, M.A.

**I**N the United States today a phenomenal transformation is taking place in our population. The masses are moving. Figuratively speaking the fields are feeding the factories. During the past twenty years, approximately 5,000,000 people have deserted the farms. At the beginning of this century, of every one hundred inhabitants, forty were urban and sixty rural. The city claimed 51.4 per cent of the population twenty years later. For 1930 the Census Bureau shows a still greater migration from rural to industrial centers, the urban population being 56.2 per cent. Certainly we are living in a migratory world. A century ago only three per cent were urbanites.

It is obvious that not even the most prophetic powers of city planners could visualize this rural exodus. Congestion, with all of its attendant evils, has been a by-product of this mobility of life. Space was at a premium.

Vacant lots or open places once used for play were utilized for factories or apartments. As a consequence, recreation during the past few years has become almost a negligible quantity in the life of the city child.

In the congested city sections, conditions are deplorable. In spite of our so-called high standard of living, a family pays twice as much rent for one-half the space occupied twenty years ago. It is unreasonable to suppose that at these exorbitant rates rooms can be reserved for play. As for yards in these areas, they are unsanitary and unsightly, being filled with rubbish and garbage. Many tenements occupied today were condemned twenty-five years ago. People are still housed under unfavorable conditions in these dark, dingy places, without sufficient sanitary equipment, sunshine, good air conditions, or play space for their children. Coincident with this concentration in cities was the introduction of the automobile, depriving many children, mostly boys, of improvised playgrounds sought in the street, when the homes, the yards, and vacant lots could no longer be used. Here they played at the risk of adding to the mounting toll of accidents, being exposed to the hazards of passing automobiles and heavy trucks.

Girls, however, are less fortunate, for very few play activities are available for them. Boys must have some outlet for their natural craving for adventure. If no regular playgrounds are at hand, other places will be found even though they are dangerous. But girls, being less aggressive and adventuresome, sit around on door steps and attempt to do fancy work or make idle gossip. In the mid-Victorian days, it was fashionable to be frail, and I believe the delicate and demure dames of those days delighted in fainting. But now that women have declared an equality with men in this industrial and professional world, it is essential that their health be conserved even if they do not partake of such vigorous exercise as their brothers.

Various other factors have been detrimental. Modern inventions have supplanted many of the duties once performed by boys and girls. Electricity has simplified housekeeping. The vacuum does the cleaning. The electric washing machine cares for the laundry, or else the laundry man collects it. The factory furnishes the ready-to-wear clothes. No one wants to cook any more with the delicatessen just around the corner, with shelves stacked with canned goods. The radio furnishes the music. Such standardization tends to render housekeeping monotonous. Steam heat and running water have robbed the boy of his daily chores. He no longer serves his father as apprentice in his shop. Mass production has been responsible for the transfer of these infant industries. Many obligations, which were at one time a justifiable use of leisure time and a form of recreation, have been removed from the home. With schools close at hand, children have less and less exercise and walking is almost a lost art. Consequently the child has much time on his hands which if not directed in the right way often leads to unwholesome habits.

Then, again, children who were acquainted with household tasks were better able to organize their own daily

work as adults. It is lamentable to see so many unadaptable people today who, because they were not sufficiently trained in the simple things of life, make themselves, and those with whom they come in contact, most uncomfortable and very often miserable. To protect children from excessive labor which harmed them physically, and tended to nervous and mental instability, child-labor laws have been passed. Work in moderation is not harmful to children, but excessive labor, of course, interferes with the health of the child.

American pupils spend fewer hours in school and in home study than do their foreign cousins. Still, with our compulsory education and increasingly longer school terms, children are out of doors less than were their fathers and mothers. No one regrets that they are receiving more education (or at least spending longer hours at it) than in former days, but all interested in the social, physical, and intellectual welfare of the child are agreed that some provision should be made for play under suitable conditions. They must have the benefits of air, sunshine, exercise, and social relationships, in their few precious hours when they are free. If children are to lead more wholesome lives, it is essential that they be surrounded with a different environment. The community is coming to the fore in realizing its responsibility to the child in its program for recreation. Not only our own country, but foreign countries as well, have manifested an interest in this recreation movement, each having a different motive.

Germany was the first to organize, one object being to fit men for military service through physical education and, like the Romans, to preserve their women to be the mothers of a vigorous race. France, more individualistic in regard to social matters, has left the recreation to each family. As the French adage puts it, "Work a little, play a little, save a little." However, since the War, the Boy and Girl Scout movements have penetrated into France, and now thousands of French youngsters troop through their beautiful country on hikes. In England the play movement has been less formal than in Germany, and has stressed the development of habits and character. The youth movement in Germany, formed since the war, has stimulated interest in out-of-door life. Many German youths now organize for long hikes, visiting old castles on the Rhine, and other points of interest. In the United States, due to our complicated environment, the idea has been not so much to emphasize health or physical development, as to improve the social environment. Our aim has been to protect children from temptations, and to keep them off dangerous streets.

In the United States, too, increased child labor, immigration, factories, bad housing, and commercialized recreation, were all determining factors which aroused a general feeling of the value of child life. Public-spirited men and women realized a greater need for more organized play. Twenty-five years ago a unified effort was made to meet these new conditions for the recreation program to guide and help in the movement on a large scale. At this time an interested group met in Washington, and organized the Playground Association of

America. Soon after, this organization published a monthly magazine dealing with play interests. In the six years previous to the organization of the Playground and Recreational Association, twenty-six cities had established playgrounds. Following the organization of this association, eighty-three American cities established playgrounds.

What the home can no longer do in the way of recreation has been provided for. Philadelphia opened two summer playgrounds in 1893, these being started by philanthropic people, but later the city council offered school yards and made appropriations for their maintenance. A few years later, New York City started the movement. About this same time Cleveland, Minneapolis, and Denver had sand gardens; New York opened its first recreation pier in 1897, and Philadelphia in 1898. Boston opened the first public outdoor gymnasium for older children in 1889, and two years later opened a second section. Hull House in Chicago in 1894 furnished the first model playground in the country outside of the sand-garden type. In the three years following, playgrounds were carried on by the Women's Clubs, the city council making an appropriation toward their upkeep. In our modern day we provide recreation through organizations such as the Boy Scouts, the Girl Scouts, the Campfire Girls, Woodcraft League, Catholic Boys Brigade, and social settlements and parish clubs for boys and girls.

### *With Scrip and Staff*

THERE is only one remedy for the sense of fear that appears to be creeping over the world today. That remedy is the Passion of Jesus Christ. There are types of human dread which can be cured only by watching and praying with the stricken Saviour in Gethsemani. Christianity is the only religion which wholly copes with the emotion of fear. Christianity makes no attempt to explain away realities which cannot be explained away. She does not gloss things over by calling them "mortal mind." She does not delude us by pretending, as do the occultists and theosophists, that everything is really something else, and that a "new day" of cakes and rose water is forever dawning. She does not scoff at fear; nor drug us by foolish pride in human perfection. Christianity frankly acknowledges that we have much to be afraid of; that it is natural for us to be scared; and that at times our scare may amount to agony. But she gives us a God who will share our agony.

She gives us, moreover, a God who has conquered the ultimately terrifying things of our existence: sin and death; a Redeemer who has vanquished fear by His Resurrection. And she gives us that God, that Conqueror who has vanquished the terrors He Himself has endured, as the daily Food of our spiritual life. This mere humanism, no optimist philosophy can ever supply to us.

Holy Thursday; Good Friday; Easter Sunday: these are the answer of the Catholic Church to the question: "What has Christianity to offer, wherewith to take away the fears of the world?"



CHRISTIANITY, too, alone gives complete assurance as to the *object* of the principal fear which obsesses us at the present time, the fear of poverty. Christian teaching, as declared by the Catholic Church, offers what no other religion, no other philosophy of life can offer, a rational acceptance of poverty.

In the Catholic view of life, poverty is not necessarily a punishment for misdeeds; any more than riches are the reward of virtue. Nor does the Gospel, notwithstanding the accusations made against it, exalt poverty as something good in itself. The poor are not blessed because there is something sacred merely in being poor. The Gospel teaches no Buddhistic love of negation and privation for privation's sake. Poverty, in the Christian and Catholic sense, is in itself neither a curse nor a blessing. Its good is purely relative; and it is made a curse or a blessing by the spirit in which it is embraced.

Poverty becomes a blessing when—and in so far as—we own, use, or distribute the goods of this life not for our own personal sakes, but for the good of Christ our King, in the first place, and for the good of the rest of the human family, in the second or consequent place. The more that our own goods become Christ's goods, the more poverty is turned into riches; and the more what we popularly term "riches" becomes a help, not a hindrance, to spiritual wealth. In this scheme of things men are rich or poor not in themselves, but in Christ, as the ultimate Owner and Administrator of all things earthly as well as heavenly.

NOT stoicism, therefore, but faith, is the secret of the courage shown by Catholic missionaries in the face of poverty, especially by their heroic women who carry on where strong men would quail.

For 240 years, for instance, the little group of Filipina Religious women known as the *Beatas* have been conducting their Beaterio College, in Manila, admitting pupils of all races in the Philippines. On November 6, 1931, the *Beatas* received from Pope Pius XI the decree recognizing their Order. They were founded in 1684 by Ignacia del Espiritu Santo. Although her parents had promised her hand in marriage, Ignacia thought the matter over while making the Spiritual Exercises, and decided to give her life to God's service. Says her biographer:

A pair of scissors and a needle were the only two jewels, it may be said, which she brought with her from her parental house. These two articles joined to prayer, meditations, mortification, and spiritual reading, were the two powerful arms with which she brought to an end her great undertakings, triumphed in the spiritual life, and obtained her crown of everlasting glory.

Mother Ignacia led her life of complete self-denial for sixty-four years, "without admitting any relaxation or exemption, although she was the eldest, and the Mother Superior and Foundress of that venerable institution." She died, kneeling at the Communion rail, on September 10, 1748, at the age of eighty-five.

Today, the Beaterio spreads its educational work over the Islands, and is measuring up to the best modern standards.

THAT vast assemblage of good works of every kind conducted for the past fifty years by the Helpers of the Holy Souls at Zi-Ka-Wei, near Shanghai, has recently issued a remarkably attractive descriptive booklet, in French: *Fleurs Vivantes aux Pays des Bambous*. All the Helpers' undertakings there, orphanages, hospitals for children and adults, novitiates, schools for pagan and for Christian children, dispensaries and medical missions, etc., are known under the collective title of Seng-Mou-Yeu, "The Garden of the Holy Mother." From 1867 to 1930, 62,878 children were baptized there. Counting orphans, sick persons, working women, pupils, native virgins, and Religious, Seng-Mou-Yeu houses 2,000 persons in residence, and 1,000 externs who visit it daily.

The intense spirit of faith that prevails at Seng-Mou-Yeu is like the days of primitive Christianity. Childhood and age seem to rival one another in faith; as in the story of the little boy of eight, a victim of the prevalent plague of tuberculosis, who announced one day: "I have asked the Blessed Virgin for a great favor"; and, the day after, "If I am cured, I will become a priest; but if I cannot be cured, I want to go straight to Heaven." Three days afterward he added: "The Blessed Virgin has granted me my favor. I know it; she told it to me." That same evening, after having quietly distributed his books and pictures among his little friends, signed with his name and the date, a fatal attack seized him, and in three minutes he was dead of a hemorrhage.

Then there was the old washerwoman, eighty years of age, who told the Sister: "Every day I hear three Masses: one for the Mothers; one for you; the third for myself." For a whole year she sentenced herself to a diet of nothing but salted vegetables in order to pay off her husband's debts. Finally she was able to announce, radiant with joy: "Sister, it's all paid off. Here is something with which I can have two Masses said. Now I can die in peace and from now on I can earn enough to pay for my shroud."

THE work of the Sisters of Charity—Sister Xavier Berkeley and nine other Sisters—at Chusan Island, in Chekiang Province, China, is another illustration of the courage that comes with Christian poverty. Under their care are the following:

Holy Childhood Orphanage. Four houses. 300 children. Comprising: 1) Creche: children up to 3 years of age; 2) Babies' Nursery: 3 to 7 years; School: 7 to 13 years; Workroom and School: up to 18 years when pupils are married into good Christian families.

Hospices for the aged. 1) Old Men; 2) Old Women. "In this house are also received idiots and children who from their mental, moral, or physical defects cannot be brought up with the others."

Catechumenate for Women and Girls. Extern School for Christian Children. Medical Mission Work. St. Joseph's Hospital: men, 50 beds; women, 22 beds. Daily dispensary. Weekly Dispensary. Regular visiting of the sick in the mountain villages and outlying islands. Over 2,000 baptisms in the year 1930 in the dispensaries and outside visiting.

It costs these Sisters about \$18 a year to keep a little child in the "Holy Childhood" and \$250 for a perpetual adoption.

THE PILGRIM.

## Literature

### Perfectionism—A Catholic Fallacy?

FRANCIS X. CONNOLLY

ONE of the most certainly predictable events in this rather uncertain literary world is the annual lamentation of Catholic editors over the dwarfish and spindly growth of Catholic letters. During the January of each new year the critics drearily survey the thousands of volumes printed in the United States alone, salvaging an odd Catholic book now and then from the mass of philosophies and fictions and pausing to compute the microscopic percentage which constitutes the Catholic contribution to American literature.

The situation needs no lengthy exposition. Almost every Catholic reader is aware of our quantitative inadequacy. And what is more, we can no longer offer the hitherto valid excuse that Catholics as a class are compelled to devote the greater part of their time to defense against the economic wolf. True, we have our duties. But in a nation where we have so many highly trained priests and philosophers, teachers who are also men of letters, orators of distinction, professional men of national reputation, there should be, unless there is some interior reluctance, a wider expression of Catholic opinion. Nor does the second usual excuse any longer retain its validity. We can no longer comfortably assert that our efforts would be nullified by the apathy of publishers and the general reading public.

The fault lies "not in our stars." It is ridiculous to say that Catholic scholars have remained expressionless through fear. The exact opposite is probably true, at least in so far as moral courage is concerned. It is likewise ridiculous to say that Catholics are any lazier than the average mortal. But there is an interior vice, a scholarly timidity, an excessive intellectual humility, a check rein almost universally operative which I venture to designate the fallacy of perfectionism. Perfectionism is mostly a literary vice, found chiefly in very honest and learned gentlemen and recognizable by the presence of an elaborate caution induced by complete intellectual maturity.

I hasten to point out that there is a virtue of perfectionism, which, however, like the correct conscience, does well in avoiding scrupulosity. But the vice is at present more important. It is a general condition frequently and undeniably found in very virulent form. I have had as teachers men whose native intelligence and special scholarship were constant marvels to their associates and students. Several of them were philosophers so superior in their field that comparison with the faddist and the popular "Aristotle to Dewey in three hours" lecturer is inconceivable. And yet at the end of the literary year these men have compiled nothing more than a sheaf of notes, while the popular mountebank has conjured four or five volumes of nonsense. The professors, content, or perhaps constrained by circumstance, to write their books on the minds of a hundred students have watched their inferior rivals scratch a hundred thousand clean

slates with oftentimes poisonous theory. There is also a man of letters whose felicity of style and exquisite sense of the beautiful have delighted practically all readers. His passion for perfection almost sterilized a rare critical mind. And I have no doubt that there are hundreds like the perfect philosopher and the almost perfect litterateur, men who make no attempt at all on account of an excessive humility, and men who hammer and file overmuch on account of caution.

One can of course appreciate the scruples of these men, their intellectual integrity and their sublime indifference to the opinion of that horrible creature—the critic *au courant*. But in their silence there is a danger, particularly today when every book is a bible and the Bible is only a book. It is unfortunate that the natural reaction of men of taste to the vulgar rush to print should have an effect opposite to that which their passive attitude intended. Silent disapproval has little weight in a world where everyone, from the politician to the educator, is shouting.

There are, I believe, two reasons for the failure of entirely competent men to enter the lists. There is first of all an essential sobriety of judgment and the deliberately cultivated conservatism of mind which is the necessary equipment of the Catholic artist and scholar. It has been his specific duty throughout the fevers of the nineteenth and twentieth centuries to preserve the balance in our common western culture. That duty he has rightfully estimated to be of tremendous importance, far more worthwhile and ultimately more glorious than the acclaim of a single generation. But he is in danger of forgetting that to conserve we must constantly repair and use. We only desire that which we need and hence conservatism, to be effective, must be infinitely more dynamic than the latest social force.

It is true, however, that even the most moderate conservatism entails a discipline which cannot possibly be rejected. The Catholic who knows that he cannot destroy a truth simply because an editor has asked him to remember that his readers are familiar with the traditional and the right answer to a problem can never be advertised as a social engineer. He cannot advocate temporary marriage for emotional stability in order to attract widespread publicity. He is, to put it bluntly, barred by his conscience from the use of the most lucrative titles designed for the "quality group." But these disadvantages are overwhelming only when the Catholic views his position defensively. He has become so used to answering questions that he has forgotten how to ask them. He has misjudged ignorant neutrality to be belligerent opposition. Editorial opinion, perhaps, had something to do with the matter. But editorial opinion has not everything to do with the matter. The fact remains that Catholicism with all her riches to be dispensed, with her trained men, her agencies for efficient propaganda has little or no connection with a great part of the world.

The Catholic knows what others are thinking about, but it is probable that others have not the slightest suspicion of the elementary Christian principles. It is indeed only recently that the non-Catholic has been able to



obtain information about Catholic thought. Even today, the only bridge between one side and the other is the slender arch constructed by a group of English apologists, a few continental philosophers and a company, as valiant as it is small, of our own writers. There has been a vague general opinion that the Catholic attitude was too big or too strong to be stated. The scholar shared with the humble layman in a desire to await an official statement which no official could make. Consequently, instead of becoming articulate about those thousand little things that are so infinitely important because they are Catholic, instead of explaining the Catholic position through the lives of Catholic characters in books and poems, we referred the whole matter to a few official spokesmen, men whose learning and effectiveness could never overcome the popular suspicion that clung to their office.

To say that overcaution is the cause of this condition may seem to be a very flattering guess. It has all the appearance of a mock compliment. But circumstances indicate no other cause so strongly. Most Catholics are after all classicists. They are, if I might use the term, classicist in religion. They know what is the best; they are sure that no amount of speculation can bring to them an adequate substitute for the beauty and truth of that which they already possess. They are classicist in philosophy. While they can never exhaust the possibility of improvement, or cease applying and testing truths, they cannot except condemn the shifting systems of the day, with their constant alternate activity of tearing down and building up. Hence the Catholic, knowing and valuing his tradition, hesitates before he attempts the path of an Augustine and a Thomas Aquinas. This hesitation is transferred to literature.

But can a scholar be too sane? Are those Catholics who seek the exquisitely fine balance in literature and philosophy bending towards a scrupulous and destructive self-criticism? In some cases, at least, this is the only apparent reason. Educated Catholics seem to be afraid to write novels or dramas or stories, not because they are intellectual problems, not because they involve experiment, but simply because such a trial involves initial error. Most of our young men, trained in a fastidious logic and in truths which others have tossed aside like empty bottles, have transferred their meticulousness to form. They have set for themselves a standard which only the very great can attain. They are thrilled, and also discouraged by genius. They have over-simplified the problems of a practical order broadly tolerant of trial and error with the resultant cancellation of those factors which are the staples of the ordinary author.

What we need today, along with our splendid essays in order, our historical criticism, our occasionally striking criticisms is an enormous potpourri of promising mistakes. A great deal of simple nonsense was required to produce a Shakespeare and a great many pot-boilers and inept pedantries must precede American Catholic literature. Catholics unfortunately have not begun to sweat. They have ignored a great deal of unpleasant work in the desire to avoid unflattering comparison. We cannot pose as admirable maturity smiling on folly, because pose is folly.

## REVIEWS

**The Challenge of the East.** By SHERWOOD EDDY. New York: Farrar and Rhinehart. \$2.50.

To deal with the problems of India, China, Japan, Korea, the Philippines, Turkey, and Palestine in one short volume is a challenge to any writer. Mr. Eddy, however, has a common thesis which is to show the growing spirit of independence in all these countries: in the Far East, of Western political control and of white civilization; in the Near East, of crippling traditions. With this spirit he is tremendously in sympathy: he wishes freedom for India and the Philippines. He is observant, experienced, and an able, straightforward writer. His observations on China are somewhat unexpected, in view of Mr. Eddy's previous writings. He is outspoken as to the fearful threat of Communism if ever completely let loose in that country. "We can picture," he writes, "what this dictatorship would mean if extended district by district over the whole of China. Stalin, with all the rich resources of the U. S. S. R., can just manage to feed Russia, but neither he nor any dictator on earth could feed starving China through all the throes of a Communist revolution." Deep as is the guilt of the Powers in fostering the opium trade, he lays a ten-fold blame on the Chinese officials themselves. The famous "Christian Marshal Feng" he paints from life in his true colors. The author's attitude towards Christianity seems somewhat apologetic. Japan's contact with the Western world is seen as beginning with Commodore Perry, and the Japanese Christian martyrs are ignored, as is the true mission of Christianity in India. The chapter on the Philippines pays tribute to the Catholic Church, "which became the most potent factor for good in the history of the Philippines." But the force of such a statement is counteracted by the unfair pronouncement: "Although untold good had been done by countless high-minded and consecrated men, the fact remains that after a fair opportunity (*sic*) for more than three centuries, both in Mexico and in the Philippines, the masses in both countries were left in ignorance, superstition, poverty, and oppression, and in both countries they had risen in revolt." The bigot Laubach is twice quoted as an authority. On two occasions the author registers his advocacy of birth control: on page xv, as a "modern and enlightened policy" which Japan may adopt after Russia; and as a "modern reform," to which the "medieval laws of the United States" are opposed, which may lessen the "unrestricted flood of babies in India and China" (page 43). Mr. Sherwood exemplifies a natural idealist who, while a professed apostle of Christianity is yet, unknown to himself, in many ways combating it.

J. L. F.

**Mr. Gladstone.** By WALTER PHELPS HALL. New York: W. W. Norton and Company. \$3.00.

Mr. Hall presents a portrait rather than an exhaustive study of the premier statesman of Victoria's England. A portrait ought to bring back a living image with more vivid than exact completeness. Still this vivid completeness must include the whole man, with virtues and faults, characteristics and inconsistencies. The author seems to have accomplished a fairly creditable task. A study of Mr. Gladstone offers many difficulties. His enemies dismiss him as a self-righteous hypocrite, his admirers enthuse over him as a mighty warrior for right and justice. At least he was more honest than most politicians, more so than most of his famous contemporaries in the House of Commons. But he could be consistent, with an inconsistency greater than that which great minds are said to have the privilege of possessing. Thus he could storm away at the real or alleged abuses of Neapolitan tyranny, and be utterly unmindful of the far more real tyrannies of Ireland at his own back door. Or he could be far in advance of Manning and others on the road to Rome, and still at a later period bitterly assail the very essential position of Rome. Under his Government coercion was imposed on Ireland savagely, and yet the day was to come when he would become the valiant champion of Erin, perhaps of Englishmen, her greatest benefactor. What complicates the task of his portrayal was his power of self-conviction. Once having arrived at the decision to support a

certain measure, whether by devious paths of self-interest, or not, he could so convince himself of the righteousness of his position as to transform himself into an all-conquering crusader in behalf of his new-found cause. Fortunately, the cause was most frequently right. As an example of this, observe his espousal of Ireland's cause in his last days. What motives turned him towards this position can hardly be determined. Was it pure love of justice, or mere political expediency, or a deep consciousness that England's fundamental democracy must be applied everywhere, or a far sighted vision of England's future, or a combination of all these ideas? Whatever was the principal motive, once Gladstone had determined upon the espousal of Erin's cause, he worked himself into a very furor of zeal for the rights of Ireland. Mr. Hall has succeeded fairly well in his portrait and has given us a readable, interesting volume.

M. P. H.

**History of England.** By ALFRED H. SWEET, PH.D., Boston: D. C. Heath and Company. \$6.50.

This 800-page volume reproduces so faithfully the traditional English tone and viewpoint that the author's American professorship would go unsuspected. St. Augustine's apostolate was "the Italian Mission," Catholics are always either "Roman" or "papists," and it was only politics that restrained the Pope from annulling Henry VIII's marriage. Cardinal Gasquet and Father Pollen, S.J. are among the few Catholics admitted to the reference list, but they are qualified as idealist or partisan, and Lingard, Belloc, Rollins, and other demolishers of the Protestant legend are ignored. Yet their unacknowledged influence is noticeable. There is a recognition of Catholic values in the Middle-Age philosophic and social fabrics, and of the forming subversions of the "reformers" which, however incomplete and inconsistent, marks a decided improvement on the textbooks of the past generations that bolted the Protestant fables. The United States is regarded from the British aspect just as is the Church from the Anglican; and with like results.

M. K.

#### BOOKS AND AUTHORS

**The Church in Action.**—The chief merit of the "Short History of the Popes" (Herder. \$5.00), which Francis X. Seppelt and Clement Loeffler have collaborated on, and which Horace Frommelt has adapted from their German original, and Arthur Preuss edited, is that this single volume presents the history of the 261 Roman Pontiffs in summary form. The authors have selected from the most recent authoritative historical sources what is most important or significant in the story of the Popes. It will afford interesting and informative reading for those who wish to know something of the careers of the Sovereign Pontiffs, yet have not the leisure or facilities for perusing Pastor, Mann, and kindred authorities. But it will make its chief appeal to those who, already familiar with Papal history, wish to refresh their memories on its more salient points. To condense the careers of 261 world leaders into 500 pages is no easy task, and there will doubtless be much difference of opinion as to what the authors have included and omitted. At all events, they have touched upon all the important political and ecclesiastical movements as they revolved around the Papacy, and they have discussed the Popes in an impartial yet sympathetic manner. The character deficiencies of the Renaissance Pontiffs, the Medici Popes, and Alexander VI, are not concealed but enough of their background is given to justify a differentiation between their spiritual functions and their personal or political shortcomings. Of the early Pontiffs, naturally, there is little data for the historian to work on, and the authors dismiss St. Peter and his first thirty-three successors up to Leo the Great in twenty pages. The last five Pontiffs, beginning with Pius IX, are more fully treated. The usefulness of the volume is enhanced by a good index.

The "History of Niagara University: Seminary and College of Our Lady of Angels," Niagara, N. Y. is a commemorative volume prompted by that institution's recent diamond jubilee and compiled by the Rev. J. P. McKey, C.M. To the alumni who look to the University as their Alma Mater it will make its first

appeal, but it has significance also for the students of educational and ecclesiastical history in the United States. It is an account of hardy pioneering on the one hand, and on the other of a final achievement of which the present Niagara faculty may well be proud. In the seventy-five years that the history covers from the day when Father John Lynch transferred from the "Barrens" to take up his residence in Buffalo, and the Seminary of Our Lady of the Angels was initiated under Bishop John Timon, a series of sorrows and joys, anticipations and disappointments, struggles and fulfillments, make up the story of Niagara. But if there were hardships those in charge always displayed zeal and courage and the parable of the mustard seed was eventually reproduced. The beginners at Niagara were content that their activities should be written in the Book of Life, and so the 1931 historian had obvious difficulty in getting at the University's early history. However, he has gathered enough authoritative and interesting data to make his 300 and more pages a splendid review of a splendid enterprise.

Traditionally famous for its saints and scholars, Ireland has been especially blessed in the type of edifying, zealous and scholarly Bishops, particularly during the last hundred years, that have adorned its Hierarchy. In "John Healy" (Dublin: Gill. 12/6) the Rev. P. J. Joyce sketches the interesting and energetic career of one of the most recent of this group. As a missionary, a Maynooth professor, Coadjutor of Clonfert, and Archbishop of Tuam, Dr. Healy stood out in the *Ecclesia Hibernica* for nearly forty years. There was no important religious or educational movement in Ireland during all that time in which he did not play a conspicuous role. Noted as a schoolman and exceptionally well versed in the history of his country, he took a distinguished part in the Irish University question that occupied so much attention at the beginning of the present century. Here he found himself definitely at odds with some of his fellow-Bishops but this did not prevent him from valiantly upholding what his conscience and his love of religion dictated. His biography is interestingly written and in this country should appeal especially to all the clergy whose Alma Mater is the famous Maynooth institution where for some years Dr. Healy was professor.

**Evolution.**—S. A. McDowall, B.D., Chaplain and Senior Science Master at Winchester College, sets as his purpose in bringing out his "Biology and Mankind" (Macmillan. \$2.50) the spread of biological knowledge, for "it is the business of every citizen to know the established facts of heredity." But he cannot win approval for all that he says, least of all for some of his conclusions touching on sterilization.

"Handbooks of Paleontology, Part I, Fossils" (\$1.10), "Part II, The Formations" (\$1.25), are exactly what they profess to be. They are clearly written manuals from the pen of Winifred Goldring, Associate Paleontologist, New York State Museum, and are published by the University of the State of New York (Albany).

V. F. Calverton has collected articles, essays, and chapters from books, written by various prominent writers to form "The Making of Man: An Outline of Anthropology" (The Modern Library, Inc., 95 cents). Most of the selections are evolutionistic, even of the outmoded kind, e.g., Bachofen's *Das Mutterrecht*.

Prof. Arthur Ward Lindsey has done his bit to offer a solution or solutions to "The Problems of Evolution" (Macmillan. \$2.75). His attempts at harmonizing the various theories are interesting.

**History.**—Professor Robert Balmain Mowat, who is well known to historians for his "History of European Diplomacy, 1815-1914," his "Concert of Europe," his "Diplomatic Relations of Great Britain and the United States," and a half dozen works of lesser importance, has attempted the almost impossible task of presenting a history of the world from 1898 to 1920 within the compass of about 400 pages in "Contemporary Europe and Overseas" (Macmillan. \$2.90). He has succeeded in giving a most readable narrative, marked by a tone of optimism and general impartiality. He finds some good in almost everything and



everybody, including international bankers. His interests are wide and range from diplomatic details to general cultural progress. It is therefore the more to be wondered at that he omits any estimate of the position of the Papacy in the critical years he has described. There are more lines devoted to the incident of this fanatic Ferrer than to Leo XIII and Pius X; and not a word is said of Benedict XV or Pius XI. This omission is certainly not due to religious animosity. It can only be explained as a failure in historical perspective.

The flaming soul of Catherine of Siena, is revealed in a delightful piece of prose-poetry "The Flame" (Harper. \$2.50) from the pen of Miss Jeannette Eaton. The pages glow with a spiritual warmth; the reader breathes the wholesome atmosphere of a world too little known; he is in touch with reality. Amid the turbulent life of renaissance Italy a canonized Saint of the Catholic Church, drawing power from an intimate contact with Heaven, elevates and purifies her surroundings by the influence of her dynamic personality. "Although by birth she belongs to Siena, by her patriotism to the Italian nation and by religion to the Catholic Church, Catherine Benincasa belongs by her revelation of Divine Love to all humanity."

Miss Belle Moses in "The Master of Mount Vernon" (Appleton. \$2.00) writes in a very interesting and informal style about the Father of our country. So many heretofore unrecorded incidents of his boyhood prompt the wonder just how much is fact, and how much is fiction in the narrative. As a young man, he is described as "tall and straight as an Indian, broad-shouldered with well-developed muscles, neat-waisted but broad across the hips, with rather long legs and arms. His head was well shaped though not large, and gracefully poised on a superb neck." Many fascinating sidelights are cast on Washington's courtship of Martha Custis, who was a widow with two small children, and who became by her marriage the very First Lady of the Land. There is, evidently designedly, very little of Washington's military activities recorded, and merely "a rumble of the Revolution"; but the other aspects of his career which are not usually given, and particularly his domestic relations as the Master of Mount Vernon, are vividly and refreshingly told.

The Duchess of Sermoneta, born in 1881, is linked by name and lineage with that great Catholic figure of the Renaissance, Vittoria Colonna. But the present Vittoria Colonna has played no such part in contemporary history as her ancestress played in the sixteenth century. However, she knew most of the royalties and notables of the generation just past; and hence her memoirs, under the title "Things Past" (Appleton. \$5.00), are filled with sprightly chat of high society. They are little more than kindly feminine gossip, but they are skilfully and pleasantly written.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ALBERT THE GOOD, Hector Bolitho. \$3.50. Appleton.  
 AME DE PRETRE, Rev. E. Georges. 10 francs. Tequi.  
 AS I SEE IT, Norman Thomas. \$2.00. Macmillan.  
 CHASSE AUX BEUVES, La. E. Duplessy. 12 francs. Tequi.  
 CHRIST TOTAL, L. E. Elie Mair. 5 francs. Tequi.  
 CHURCH UNCONQUERABLE, THE. Harold Bell Wright and John Lebar. \$2.00. Appleton.  
 COSMOLOGY: A CROSS SECTION. Daniel C. O'Grady. Graphic Pub. Ltd., Ottawa.  
 FOUR KNIGHTS, THE. Rev. Gerald A. Kelly, S.J. \$1.50. Bruce.  
 FRANCISCAN STUDIES. Reprinted from the Historical Records and Studies. New York, 1932. Heffernan Press.  
 GEORGE WASHINGTON AND THE NEGRO. Walter H. Mazyck. \$2.15. Associated Publishers.  
 HOUDINI AND CONAN DOYLE. Bernard M. L. Ernst and Hereward Carrington. \$3.00. Albert and Charles Boni.  
 HOLY MASS, Rev. Winfrid Herbst, S.D.S. \$1.00. Benziger.  
 INVINCIBLE ADAM, THE. George Sylvester Viereck and Paul Eldridge. \$2.50. Liveright.  
 MUSIC HOUR, THE. (Catholic Edition) Silver Burdett.  
 ORIGIN AND DEVELOPMENT OF THE STATE CULT OF CONFUCIUS, THE. John K. Shryock. \$4.00. Century.  
 PHILIPPINE, Maurice Bedel. \$2.00. Dutton.  
 POUND AND THE DOLLAR, OR GOLD DEBTS AND TAXES. Vendome Press, Paris.  
 PRIZE BONERS FOR 1932. Compiled by Alexander Abingdon. \$1.00. Viking Press.  
 PRISON DOCTOR. Louis Berk. M.D. \$2.00. Brentano's.  
 REFORMED CALENDAR WITHOUT BLANK DAYS, A. Rev. James A. Coligan, S.J. University of San Francisco Press.  
 SPIRIT OF WORLD POLITICS, THE. William Ernest Hocking. \$5.00. Macmillan.  
 WHISTLING CAT. Robert W. Chambers. Appleton. \$2.50.

#### Left Hand Left. Major Grant. The Lady Who Came to Stay. The Mud Lark.

Morrel Massey finds a worthy problem for the investigating powers of Thornton Zane in "Left Hand Left" (Penn. Pub. Co. \$2.00). With his friend, Billy Platt, whose flabby futility throws some humor into the multiplied horrors, Mr. Zane arrives early on the scene of the crime. The police have just begun to try to reconstruct the affair from the abundant evidence scattered around Dr. Parmalee's office. The chief clues are a large scimitar standing erect on the desk top with its blade driven deeply into the wood and close by the doctor's left hand severed at the wrist. There is plenty of blood and clear signs of a terrific struggle, but the body is missing. Missing also is Mr. Eastwick who, crazed by grief over the death of his wife after an operation, had recently written a letter threatening the doctor's life. From the start ghostly appearances within the house add to the difficulties of the investigation, and the action keeps on gathering speed and mystery with the aid of limited trains and air planes till even the masterful mind of the "Analyst of Mystery" is on the point of admitting defeat.

The publisher expects Carola Oman (Mrs. C. Lenanton) to become a prime favorite with the American reading public. If we are all going to be reading her then a good place to begin is with "Major Grant" (Holt. \$2.50). Luckily for Major Grant he was wearing a British uniform when the French captured him. If he had been shot as a spy there would have been no story. But as a prisoner of war he leaves Wellington and the Peninsula in an early chapter to spend the rest of a highly adventurous career in France on parole. For Napoleon to turn practically at liberty behind his lines the head of Wellington's secret service turns out to be a bad mistake. But a good story. A mighty good story, clean, interesting, well written, and well worth reading.

Were it not for the concept of eternity upon which it is based, it would be possible to become mildly enthusiastic over Robin Edgerton Spencer's "The Lady Who Came to Stay" (Knopf. \$2.50). While it lacks the ingredients of greatness, it is of an honest and talented workmanship from which future worthy performance may be expected. The plausible presentation of a plot that is animated as much by the hovering souls of the dead as by the living is no mean accomplishment, especially when it is done without recourse to the customary clap-trap of the horror story. And the early establishment of a situation in which an excellently characterized old virago deliberately and through pure malice seeks to torment the spirit of a departed sister-in-law, and relishes each unnatural manifestation of success, surely has the advantage of novelty. But as character after character passes from this life to the next and makes its influence and very presence felt from the Beyond, one is increasingly impressed with the futility and the unorthodoxy of a hereafter in which no other objective is perceptible than the perpetuation of earthly feuds.

A bitter struggle for existence, a scientific perseverance to achieve the perfect wheat, and a psychological conflict between a man and woman of varying temperaments constitute the theme of "The Mud Lark" (Bobbs-Merrill. \$2.00) by Arthur Stringer. The scene in which these events terminate in a happy and custom-made conclusion is the lonely prairie region of Alberta, famous for its great wheat fields. In this new novel, a minor epic of the future wheat, immune to rust and quickest to mature, Mr. Stringer reveals the same capability for character portrayal as evidenced in his well known book "The Prairie Wife." The conflicting personalities of Joan Eustis and James Gilson are brought to a harmonious understanding via the medium of mutual cooperation in the varied tasks of prairie life. However, it seems to the present reviewer that the unusual deference and humility of Joan Eustis, the "picture bride" of the struggling wheat grower, James Gilson, is somewhat out of line with the common evidence of self-assertion on the part of the contemporary maid. Nevertheless "The Mud Lark" may be recommended to pass away an evening or two in a pleasant and refreshing manner.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Thirteen Month Calendar

To the Editor of AMERICA:

In AMERICA for February 27, 1932, I find the following words:

Father James A. Colligan, S.J., of the University of San Francisco, has, on the other hand, a thirteen-month calendar which, he believes, would not offend the sabbatarians. The problem is solved by occasionally inserting an extra week, instead of an extra day or month. But the years are of unequal length and the awkward thirteen-month plan remains.

I thank you for mentioning my calendar and I take the liberty of sending you a copy. You will find that my book on calendar reform contains not only a thirteen-month calendar, but also four different ways of arranging a twelve-month calendar.

I solve the problem of avoiding blank days not only by inserting an extra week in certain fixed years, but also by a method of inserting an extra month in some determined years.

I think that my twelve-month calendar given on page 53 is the best reformed calendar. It gives us an unchangeable or perpetual calendar of two quarters of ninety days each and two quarters of ninety-two days each by cancelling the thirty-first day of May and thus making the year consist of 364 days. The other months remain as they are. The extra month of seven days must occur in the years stated on page 5. If you prefer the arrangement of an extra month of twenty-eight days, that method is found on page 6 b of my book.

San Francisco.

JAMES A. COLLIGAN, S.J.

### Historical Inaccuracies Corrected

To the Editor of AMERICA:

"With Scrip and Staff" in the issue of AMERICA for March 5 contained a very interesting and timely article on former Crown Prince George of Saxony, S.J. There were, however, a few historical inaccuracies which may be noted. The Catholic tradition in the Prince's family, of the House of Wettin, is traced "back to the Elector George the Strong, who became the first King of Saxony in the eleventh century." No elector named George the Strong, however, is known in history, and the name George does not appear in the House of Wettin until the fourteenth century. Nor did Saxon princes become electors of the Empire until long after the eleventh century. Saxony became a Kingdom only in 1806, when Frederick Augustus I assumed his throne with the aid of Napoleon.

In the time of Luther, moreover, the great majority of the numerous members of the Wettin family became Protestants and remained so for some one hundred and fifty years. The return came in 1697 when the Elector Augustus the Strong (perhaps the elector in mind when George the Strong was mentioned) was elected King of Poland and became a Catholic. The reigning family have been Catholics ever since then, many of them very devout. Protestant branches of the Wettin house include the present royal family of England and the founder of the royal family of Belgium. The latter, King Leopold, married a Catholic princess and promised that their children would be brought up in the Catholic religion. His grandson is the present King Albert.

It may be of interest to readers of AMERICA that the husband of Saint Elizabeth of Hungary, the Landgrave Louis, who died on a crusade, was also of the House of Wettin. An unworthy descendant of the saintly princess was the notorious Philip of Hesse of bigamy fame in the time of Luther. Through him the late Empress Alexandra of Russia, who was put to death by the Bolsheviks, was also a descendant of Saint Elizabeth.

Weston, Mass.

HUGH H. BLAKE, S.J.

[The Pilgrim is grateful for the correction. The error is the usual consequence of quoting an obituary notice without verification.—ED. AMERICA.]

### Mistaken Zeal and the Wisconsin Case

To the Editor of AMERICA:

There is no tragedy so poignant as to behold a sacred cause defeated through the mistaken zeal of those who love it most. There is nothing more sad in contemporary American Catholic history than to see a system of education, born of faith and supported through love, being robbed of its hopeful freedom at the hands of those of its own household!

The Wisconsin case, so ably placed in its true light by Mr. Stevenson in AMERICA for February 20, is but one of many similar unholy alliances. It will be urged, no doubt, that we are victims of the educational hysteria which has swept the land, and must therefore obtain State approval in order to meet State education on its own ground. It would serve well to remember, however, that one does not cope with a situation by giving in to it. We are meeting State education on its own ground of requirements by compromising our own most essential requirement—liberty of action. What the Constitution freely grants we are slavishly renouncing. For approval spells dependence, dependence leads to control, control is the death of autonomy. When, of two systems of education based on diametrically opposite philosophies, one places itself under the control of the other, it gives up then and there and of necessity its own philosophy, and its continued existence as a separate system is without meaning. If we are to continue seeking the approval of the State system of education, thereby placing ourselves under its control, let us be honest enough to avow that we have given up our own philosophy of education, and proceed to discontinue the system based on it.

Oh, for a unified Catholic School system, with its own accrediting agency and its own requirements, standing foursquare to all the winds that must soon prove the undoing of any system of education based on the sands of materialism! Oh, for a system of Catholic education in America finding its unifying principle in the official Catholic University at Washington!

Baton Rouge.

(REV.) L. A. CAILLOUET.

### "Something Should Be Done"

To the Editor of AMERICA:

The article by Gerhard Hirschfeld in the issue of AMERICA for February 20 strikes me as very much to the point.

The Chicago *Daily News* is heading a campaign to get the hoarders to bring their money out of hiding, and I think that if AMERICA should call their attention to Gerhard Hirschfeld's article, they would go at their job in a little different manner. It is all well and good to point out to the people the consequences of hoarding and the possible good it would do if they deposited their hoarded money in the banks again. But how can the people be expected to have confidence in the banks, small and large, if nothing is done to see that they be paid back the money they now have tied up in the closed banks?

Gerhard Hirschfeld's article is the first that I have seen which brings out the point. It seems to me that something could be done to pay back to the depositors all the money they had on deposit in the closed banks. Something also should be done to prosecute the guilty bankers in the present closed institutions and, as Gerhard Hirschfeld says, "more stringent supervision should be applied to our large and small banks." After that the people would have no cause for hoarding.

Chicago.

BERTRAM F. ADAMS.

### Praise

To the Editor of AMERICA:

The article in AMERICA for March 5, "Our Corrupt Democracy," by G. C. Heseltine, should be read by everyone who has the welfare of this country or that of his fellowmen at heart. It is a wonderfully clear and concise statement of what our Government is today.

What are we going to do about it?

New York.

JOHN J. WALSH.



